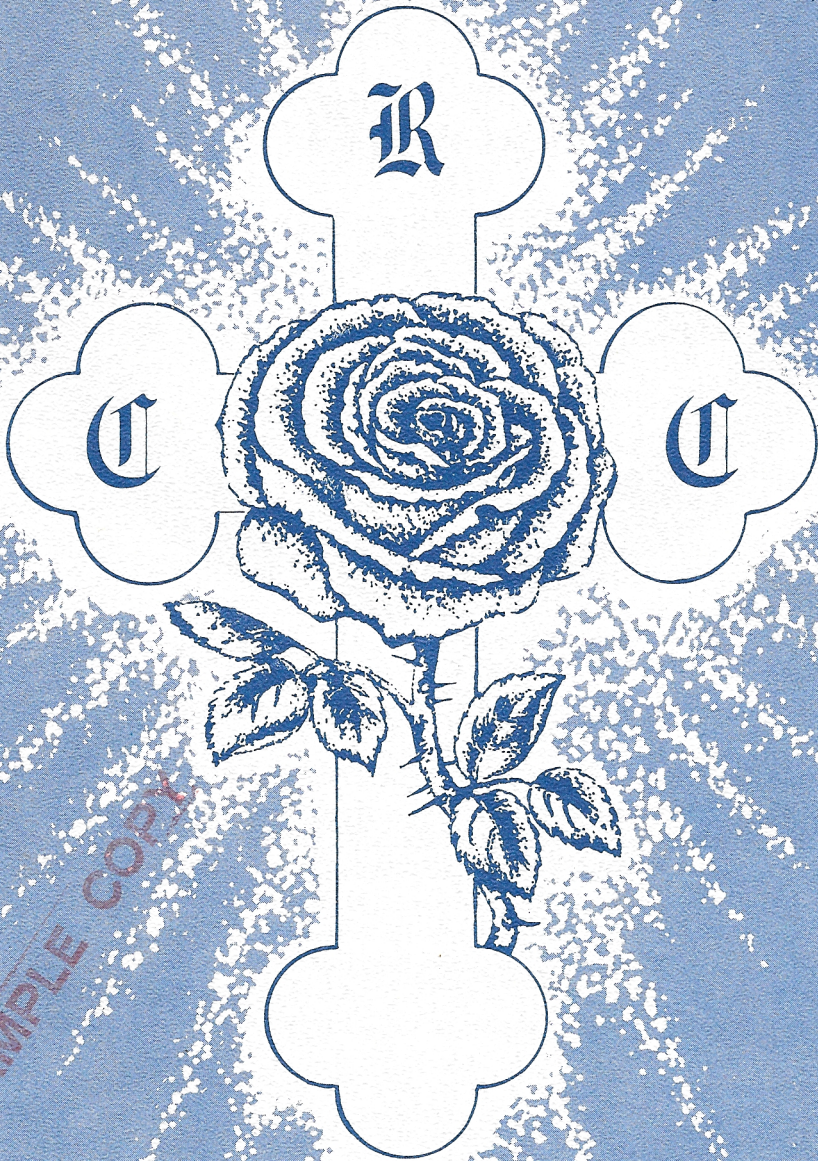
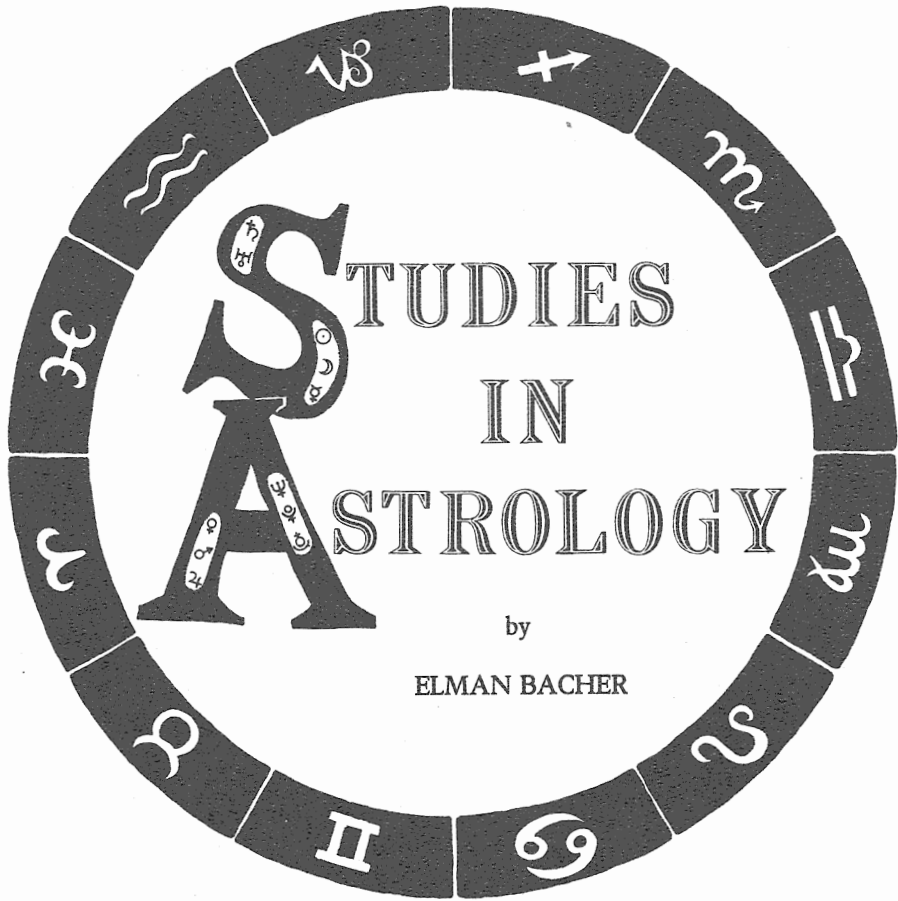


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"A SANE MIND, A SOFT HEART, A SOUND BODY"

CONTENTS

Aquarius Moving On.....	2
THE MYSTIC LIGHT—	
The Greatest of These is Love Barbara Joiner.....	3
The Manichean Legend (Part II) Ann Barkhurst.....	9
Spiritual Self-Sacrifice Dagmar Frahme	14
Evolution of the Virgin Spirits	18
Developing Creativity	20
Evolutionary Progress.....	22
Developing Love	24
MAX HEINDEL'S MESSAGE —	
The Way of Wisdom	26
STUDIES IN THE COSMO-CONCEPTION—	
Is Genius Hereditary?.....	29
WESTERN WISDOM BIBLE STUDY—	
The Second Journey Corinne Heline.....	30

ASTROLOGY DEPARTMENT—	
Light (Part II) Elman Bacher.....	32
Love and the Law of Cause and Effect Jonah Michaels	36
NEWS COMMENTARY—	
Wellness Movement Challenges Conventional Medicine.....	38
HEALTH AND HEALING—	
Invisible Helpers Elsa Glover.....	42
The Healing Temple David L. Duffy, M.D.....	44
Healing of the Memories	45
CHILDREN'S DEPARTMENT—	
Charlie Faces the World (Part I) Dagmar Frahme	46

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AQUARIUS — MOVING ON!!!

What a wonderful world this would be
If man ate fruits from only trees;
For God gave man in every seed
Which bears the meats to fill his needs.

For the animal is our younger brother
Who looks at us as he looks on no other;
For all the help that we can give
To earn him the right to also live.

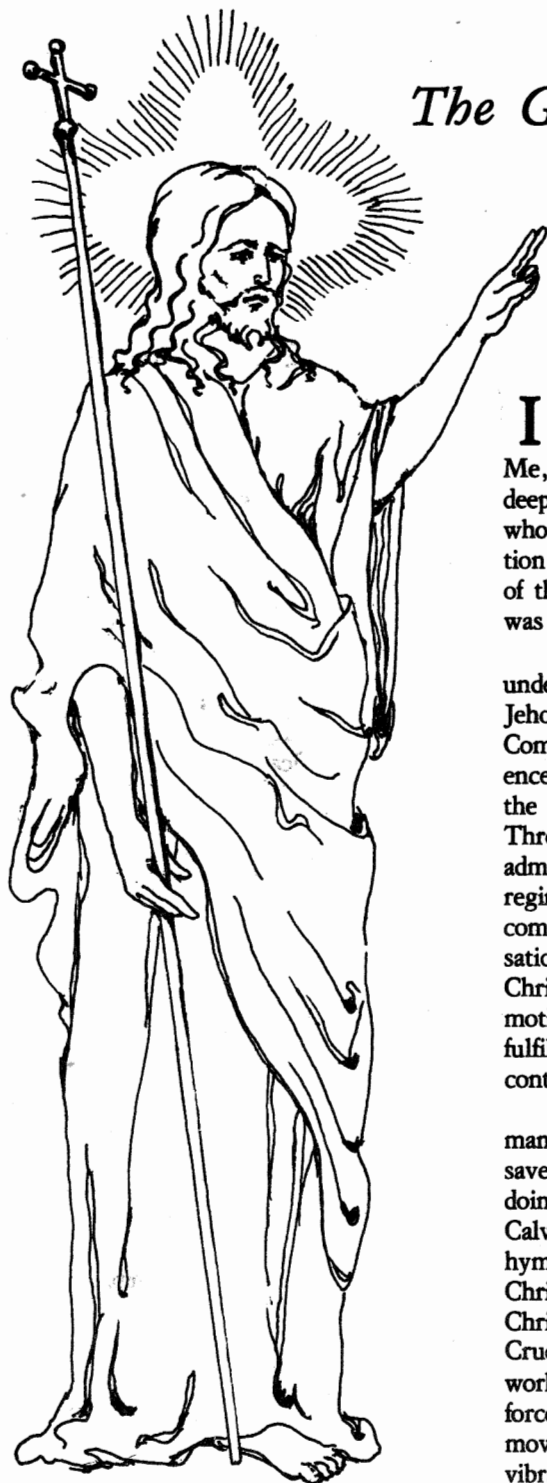
Then wars would end
And peace would reign
And Brotherly love would be the game.

Man moves slowly towards this end
If only a helpful push from friends;
The friends who pioneer the way
For which all men will reach someday.

Inspire him to hasten forth
For peace and love towards every sort;
His battle won, his journey's end
Toward brotherly love, where friend meets friend.

— by Joann Deane





The Greatest of These Is Love

Barbara Joiner

I am the way, the truth, and the life. No man cometh unto the Father but by Me," said the Christ. These words bear a deep significance for the mystic Christian who knows that it was only by the incarnation of the Christ Spirit in the planetary body of the Earth that further spiritual progress was made possible for humanity.

The Old Testament Dispensation was under the guidance of the Race Spirit Jehovah. He gave to man the law, the Ten Commandments, and sought to win obedience to those laws through fear of God and the bestowal of rewards and punishments. Throughout the Old Testament, man is admonished to fear God. Under Jehovah's regime crystallization was inevitable but the coming of Christ ushered in a new dispensation wherein man learned to awaken the Christ within himself. Love becomes the motive force of the new day; it becomes the fulfilling of the law, and its chief tenets are contained in the Sermon on the Mount.

The life of the Cosmic Christ was manifested through Jesus that all might be saved from the results of their own wrongdoing. The cleansing blood that flowed on Calvary, in the phraseology of the orthodox hymnals, bears a deep meaning for esoteric Christians. As the great light of the Cosmic Christ permeated the Earth at the time of the Crucifixion, a new spiritual impulse began its work at the heart of the planet. It is this new force that is gradually changing the orbital movements of the Earth, quickening its vibratory pitch and lightening its leaden body so that conditions will be more favorable for

humanity to become sufficiently sensitized to make closer contact with the spirit and power of the Christ. With every annual rebirth of the Christ Life into the Earth at Christmas, the veil between the visible and the invisible becomes more transparent, and an ever-increasing number attain to that state of consciousness wherein they are able to proclaim triumphantly that "there is no death."

In order that the work of the Christ Dispensation may be made perfectly clear, the student of the Christian Mysteries must differentiate between the status and work of the Cosmic Christ, the planetary Christ and the historical Christ. While there are differentiations, yet the Three are in One and the One in Three. Through the combined efforts and sacrifice of this great composite Being, so immeasurably beyond the attainment of Earth's most advanced inhabitants, the redemption of the planet and its peoples is made possible.

The coming of the Christ marks the most important and momentous event in the entire evolution of the human race. Its true meaning and purpose form the very crux of the Christian Mysteries.

The Cosmic Christ is represented in the Gospel of John as the Word without which was not made anything that was made. A ray from the Cosmic Christ ensouls every planet of the solar system and constitutes the very life of the planets themselves and all evolving upon them. The Word was made flesh in all humanity. The realization of this truth and the awakening of this latent divinity into active manifestation comprises the principal work of all the Aquarian or New Age religions.

It was the Planetary Christ, the highest Initiate of the arch-angelic Hosts, who ensouled the body of the holy Jesus during the three years' ministry which commenced with the Baptism and concluded with the Crucifixion. At that time the Christ entered the Earth and became its indwelling Planetary Spirit or Regent. This sacrifice was not enacted once and for all as is taught by the exoteric religionist, but is an annual occurrence and must continue to take place yearly

until humanity has awakened the powers of the Christ within and thereby won its own redemption.

The historical Christ is the Christ of the churches. He represents that power which Christed or anointed (the words are synonymous) the pure and holy Jesus at the time of the Baptism, by virtue of which He became the most perfect of men and the highest Initiate of Earth-humanity. After Golgotha, Christ Jesus became Iesous Christos, Theou Uios Sauter (Jesus Christ, Son of God, Saviour). A combination of the first letters of these five Greek words give the word ichthus, which is the Greek word for fish, symbol of the Initiate.

The reason or purpose for the annual sacrifice of the Initiate of the Archangels, who became the Planetary Christ and took upon Himself the redemption of man and the Earth, is sevenfold.

1. The cleansing of the desire envelope of the Earth which was dark and heavily laden with brutality, animalism, and selfishness. This purification of the Desire World enables man to secure finer and cleaner material as the nucleus for future desire bodies, thus accelerating evolutionary progress tremendously.

2. The great Christ Spirit belonged to a higher life wave than the human. He had not previously experienced the occupancy of a physical body. The ego functions in the blood and even though the blood of the Master Jesus was the purest and of the highest vibratory rate upon the Earth, it was very difficult for the Christ Spirit to function in a physical body at all. A part of the work done during the forty days in the wilderness was devoted to overcoming the blood of Jesus and to accommodating Himself to the limitations of a physical body.

3. The orthodox church teaches that He came to save that which was lost. This statement, according to mystic Christianity, is true, and applies to the straggling

laggards of the human life wave. The accumulation of evil was so great, and evolution had become so retarded that had the Christ not come, it would have been necessary for the Earth to expel another portion of itself, a second Moon, in order to care properly for the most backward of her children. The twin laws of Rebirth and Causation take care of the majority, but the stragglers had fallen too far behind to regain their lost position by the unaided operation of these laws. Christ therefore truly came to seek and to save that which was lost, as is taught both in orthodox and esoteric Christianity.

4. To cleanse the blood of egotism. This is the mystery of the blood that flowed on Golgotha. The blood is the tally sheet of the spirit. One psychically capable of studying the blood of an individual possesses the key to that soul's development. The blood is the channel for the feelings and emotions; it is contaminated through generation and purified by regeneration. The soul body, the "Golden Wedding Garment," in which the pioneers must be clothed who are to meet Christ when He returns, is the highest and most spiritual product of the blood. With the flowing of the blood of Christ Jesus upon Calvary, a tremendous spiritual power passed into the center of the Earth. This power increases each year when the Christ impulse is born anew. Thus each year altruism and brotherhood increases and man finds it easier to die daily to himself and to live increasingly for others.

5. Evolution is speeded up through the remission of sins. Rebirth and the Law of Consequence have been taught through the ages. According to the Old Dispensation it was an eye for an eye, and a tooth for a tooth. With the coming of the Christ, law was superseded by love; through this redeeming power all sin is forgiven. By repentance, restitution, and reform, the karmic sheet is swept clean. "Ye shall know the Truth and the Truth shall make you free." "A new commandment give I unto you, that ye shall love one another as I have loved You."

6. The veil which hung before the Temple was rent. The call of the Christ is to whosoever wills to come and partake of the waters of life freely. During the earlier dispensations only a chosen few were permitted to enter into the Temples of Initiation. With the establishment of the Christian regime, Initiation was thrown open to all. The truths which it reveals are acquired only by individual worthiness and merit. "Seek and ye shall find; knock and it shall be opened unto you."

7. The coming of the Planetary Christ brought to humanity the higher phases of Initiation known as the four Greater Mysteries. All religions previous to His coming possessed the teachings termed the nine Lesser Mysteries. These have been presented in various ways best suited to the development of the peoples to whom they were given. In some of the Mystery Schools they have been divided into the Lesser and Greater Mysteries, as for instance, in the Eleusinian School of Greece. These Mysteries, however, all dealt with truths belonging only to what we now classify as the Lesser Initiations. The four Greater Mysteries belong entirely to the Christian Dispensation, and those qualifying to receive their powers become supermen possessing attributes far in advance of average humanity. Jesus and Lazarus were the first of the human race to become anointed with their powers. Mary, the disciples, and some others of high spiritual attainment, received the first of these Initiations on the Day of Pentecost. From that time they were no longer mere men and women; they had attained the gifts promised by the Christ when He said: "The things that I do shall ye do also and even greater things than these shall ye do."

Paul states that the Christ is groaning and travailing, awaiting the day of His liberation. A full understanding of this statement involves the true nature of Christ's redemptive work for humanity. The teaching of the vicarious atonement is but a faint reflection of the real truth. Christ did indeed come to save humanity as the Church teaches, but

what the Church does not teach in its currently accepted doctrines is the method of that salvation. This is fully and reasonably explained in esoteric Christianity which declares that faith alone in the redemptive work of the Christ is insufficient; man must still work out his own salvation. His "own right hand" must save him. But this is possible to man even in his present fallen condition because of the cosmic "loan" of spiritual power given him by the Christ who continues to make a sacrifice for us as the indwelling Spirit of the Earth, wherein He labors, purifying the psychic atmosphere and impregnating our planetary sphere with His divine radiations. Thus he made available to humanity better conditions in which to evolve, and reinforces the human impulse to live in accordance with the spiritual nature and in harmony with the Divine Will. This it is which constitutes that redemptive work of the Christ, a work that will continue until humanity has attained to a state wherein it is strong enough spiritually to move safely forward and upward without aid.

To sum it up briefly, Christ came to aid man to SAVE HIMSELF. We are all Christs in the making. Christ's sacrifice upon Golgotha will continue to be an annual occurrence until release is gained through a Christed humanity, able to perform the work which is now done by Him, namely, to guide the planet in its orbit about the Sun and care for the evolution of all life waves upon it. This can be done only through the development of the POWER OF LOVE. For this reason love becomes, as the Bible reiterates again and again, the most important thing in the world.

The law of attraction, upon which the science of astronomy is based, is but another name for the love power of the Cosmic Christ which permeates and floods the Earth. The mystery of the life essence of fruit and grain is the concentrated force of this Christ life. The sacrifice of the Christ does not mean dying for humanity, but living and infusing the entire Earth with His Life, Light and Love. He came "that man might have life and have it more abundantly."

The inflow of the Cosmic Christ life into the Earth at the Winter Solstice has been celebrated as a Sun Festival. This great force permeates the physical Earth and its psychical envelopes, lifting and purifying them, and imbuing all manifestations of life with vitality and energy. At the Spring Equinox this great energy is released and passes into the higher spiritual realms, reaching the highest of these superphysical planes at the time of the Summer Solstice. The downpouring of this Cosmic Life stream turns again toward the Earth in the early autumn as the Sun passes into Virgo when the cosmic Immaculate Conception takes place, and at the Autumn Equinox the World Soul is annually crucified upon the cross of matter as this spiritual force is again concentrated in and upon the Earth.

The life of Christ Jesus is in perfect harmony with this cosmic pattern. He was born at the Winter Solstice at the time when all the Earth is celebrating the return of the Christed Light. He is resurrected at the Spring Equinox, the gladsome Easter season, when all nature rejoices in the beauty of a new effulgent life and love. He ascends at the throne of God, the Father, at the Summer Solstice, there to begin the preparation of the new Spirit body which He brings into the Earth when He is born again for man's salvation at the Winter Solstice, or Christmas season. This body is immaculately conceived in the Earth as the Sun passes into Virgo, the sign of the virgin, the symbol of service and chastity.

The Crucifixion is symbolized by the Autumn Equinox when the Earth passes under the sway of darkness and the cold of winter. As we meditate upon this yearly sacrifice of the great Christ Spirit for man, we turn with a renewed reverence and a more devout understanding to Paul's words: "In Him we live and move and have our being."

This change of season, the alternate reign of heat and cold, of darkness and light, must continue so long as the Earth planet occupies its present orbital position and movement. The position of the Earth and the status of its humanity will be altered only

through and by the power of love made manifest in the life of man. Until that time the annual sacrifice of the Christ must continue, and not until then will come His liberation. The esoteric schools of the coming Aquarian-Leo cycle will be devoted entirely to the development of love as a power. This love power will manifest in the lives of the pioneers who will assist in the liberation of the Christ.

Clement of Alexandria in his *Stomata* states that when Salome asked Christ Jesus when His kingdom would come, He replied thus: "When you shall have trampled under foot the garment of shame. When the two shall be one. When that which is without shall be like that which is within. And when the male and female shall be neither male nor female." This has reference to the Christed powers of the androgynous man of the Capricorn-Cancer cycle, when it is most probable that the Archangel the Christ, will return unto His own, whom He will receive into the new heaven and new Earth which He is preparing for their habitation.

That most wonderful Textbook of Life, the Bible, contains definite information relative to the second coming of the Christ Spirit and also teaches man how to prepare himself for His arrival. The mystic Christian does not agree with the exoteric religionist in the belief that man must die in the physical sense in order to inherit the kingdom of heaven. At the same time he agrees with Paul that flesh and blood cannot enter the kingdom. The mystery to which Paul refers when he says we shall not all sleep (in death) but that we shall be changed, pertains to transformations effected through the powers of Initiation. The crux of the teaching of the New Age centers in the building of the soul body. This physical vesture of the soul is indestructible. Clothed in it, man may serve as an Invisible Helper passing unharmed through fire, air, water, and earth on missions of love and mercy. This soul body can be built only through love, purity and service — selfless service to all that lives. The life of the Christ is the supreme ideal given to man. Only those who follow in His Steps can become

the elect who will meet Him when He comes again. (1 *Thess.* 4:16, 17)

For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

In these verses Paul refers definitely to the return of the Christ and declares that those who are ready must meet Him in the air. His new kingdom will be extended into the ethers which cannot be inhabited by those still occupying bodies of flesh and blood. The corruptible must put on incorruption before entrance is gained into the new kingdom.

Thus the Bible clearly defines the future development of man and the Earth. This great transformation from flesh bodies of corruption into celestial bodies of incorruption will require for the masses a vast period of time.

But a thousand years are with the Lord (law) as one day. And the Christ is calling more insistently each year to whosoever wills, to come and partake freely of the waters of eternal life. One who has built for himself the soul body discovers these waters and partakes of them for he now knows that death is but a dream, that the spirit is immortal and that life is eternal.

The Kabbala says: "At the coming of the Messiah, from a sacred cubical stone of the Temple, a white light will be rising for forty days. This light will expand until it encloses the whole world. The king Messiah will come through the gate of the Garden of Eden."

Hermes in his Apocrypha states: "In the middle of the plain He showed me a great white rock which has risen out of the middle of the plain; the rock was higher than the mountains and was able to hold the whole world. The rock was also red, having a gate hewn out of it, but the hewing seemed to be recent."

The rock is the ancient wisdom which

belongs to the ages and has been given to man through many revelations varied to suit his growing development from the time he first received the link of mind in the Lemurian and Atlantean Epochs.

All religions have been inspired by the Cosmic Christ, the great unifying Word Principle of God. This accounts for the similarity of the work and writings of all the great world teachers. The love power of the Cosmic Christ has united them even as pearls are strung on a golden thread into a single chain.

Every race religion and race teacher has been preparing the way for the coming of the Christ to the Earth. This does not mean that the other great religions should now be dispensed with. They still have important work to do for the peoples to whom they were given. Nor does it mean that the Christian religion will ever be universally adopted as it is now understood and practiced; it is as yet but a suggestion of what it will be before the sidereal year of Aries shall have passed over, during which time the Christian religion will steadily grow in beauty, influence and power.

Christ is the supreme World Savior. All other teachers, great and noble as they have

been, have belonged to our human evolution. This is true also of the high and holy Jesus. But the Christ came from the archangelic Hosts, not to any particular race or people. He came as the Savior of the world, bringing the light of the Greater Mysteries (the recent gate hewn in the rock) that all might become Christed and, rising above the limitations of race, country and creed, enter into one great loving Brotherhood that would reign with Him in the New Day.

“At the name of Christ Jesus every knee shall bow and every voice proclaim Him Lord, to the glory of God the Father.”

The nucleus of the New Race will be drawn from no particular nation or clime, but will be formed of peoples of every land who have learned to manifest the Christ within. The Christ power is the unifying principle that lifts all differences of creed, caste or color.

ITS KEYNOTE IS BROTHERHOOD
ITS SLOGAN IS EQUALITY
ITS IDEAL IS FELLOWSHIP

“If we walk in the light as He is in the light, we have fellowship one with another.”

SERVICE

LOVING SERVICE RIGHTLY GIVEN
BRINGS TO US THE JOY OF HEAVEN
LIFTS OUR VISION TO THE GOAL
FEEDS AND CLOTHES THE SEEKING SOUL

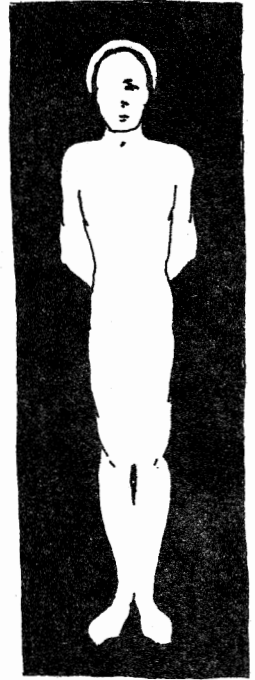
LESS FOR SELF AND MORE FOR OTHERS
LOVING ALL MANKIND LIKE BROTHERS
THEN THE LATENT POWERS UNFOLD
REAPING HEAVENS CHOICEST GOLD



THE MANICHEAN LEGEND

PART II

Ann Barkhurst



LIFE OF THE PROPHET MANI

The dates for Mani's birth vary. Some biographers give April 14, 216 A.D. as the date of birth. He was born in the village of Baromia, or Mardinu, near the Kutha Canal, just south of modern Baghdad. Artaban, the last Parthian king of Persia, was already reigning at his birth, Mani himself says. His father Pattiq taught him his own eclectic Christianity, of the Mandaean school, as handed down from Elkaasaio. Apropos of which one is reminded that virtually all of Jesus' disciples had formerly been followers of John the Baptist. The order had lapsed into worldly ways, and more than this, into heathen ways; and Pattiq soon realized that reforms were necessary. He and his little son lived an abstemious and clean life, devoted to prayer and meditation, observing the rules which forbade eating meat, drinking wine, and other physical excesses.

During all this time the child showed great intelligence, and a natural clairvoyance. Although he was initiated by his Angel

into many mysteries, the emphasis here was to be on ethics and morals. He was to keep his visions to himself until the Angel came again. One assumes that he was allowed to tell his parents about his experiences; who like Jesus' parents took his words to heart. This initiation took place at the age of twelve.

We do not know how early Mani's great artistic genius showed itself. To this day in Persia the word "mani" means artist. At any rate, he not only created songs and chants, but painted pictures and danced! When he was wearing a gaudy costume in which he looked like a parrot (according to one writer), this was in fact his way of illustrating various Mithraic teachings, in dance. One picture shows him with a beak and pointed nose; which together with a colorful costume might suggest a parrot to an irreverent imagination.

Mani was followed by schools of poets, singers, writers and dancers whose industry insured the survival of his works for future ages, for there were a great many of them, and they were well hidden.

Some of the Manichean manuscripts which have been saved are written in bold black ink on thick creamy white paper.

The organization to which Pattiq and Mani belonged, and in whose writings historians think they recognize Pattiq's own touch, would seem to have been directly descended from Elkhasaios, a Jewish Christian who lived in the time of Trajan. We learn this from Mani's own words when he refers to Elkhasaios as "the Archegos (Founder) of your Law." Hellenistic elements are strong in Elkhasaios; but an earlier offshoot of the Essenes, Ebion ("the poor"), lived closer to the time of Jesus himself.

At this point we have a suggestion, at least, of authority for saying that Mani was brought up as a Gnostic Christian in the schools established by John the Baptist, who was also a universalist teacher.

There is reason to believe that Mani had in his veins the blood of Jewish Princes-in-exile. Several references are found to show that Jewish Princesses married Persian kings; the Book of Esther, for one; and there are others, including legends of a Mariam who left her own people and the synagogue to worship in the house of the Mandeans. A Jewish princess of the families in exile may also have married into the Parthian Dynasty, including Mani's mother, also named Mais, Mariam, Maryam, or Miriam. If descent is followed through the mother, so that the child of a Jewess is automatically a Jew. Mani, then, may have been a Jew—though the orthodox rabbis did not want him. Animal sacrifices were still going on up to the time of Julian, but the Christian emperors stopped them.

Manichean literature is full of psychic phenomena, as illustrated in the story from Annadim that one day, when Miriam awoke from dream-filled slumber, she saw an Angel carrying her unborn son up into heaven; and she saw him returned a day or two later. Was this a levitation? No, it cannot be called such, because this infant was in the womb, still unborn. What the mother saw was the "soul body" of the child, borne aloft into

the heaven worlds for further care and strengthening to meet the harsh destiny that awaited him. It may indeed happen that the "soul" of an infant appears to a clairvoyant outside its physical casement, and may speak and give counsel. It is then joined to its dense body by the "silver cord", which is visible to the visionary. This is not the same as Mani's demonstration as an adult, when two "torches" of fire appeared upon his shoulders, and at the same moment he rose up into the air, taking the King Shapur I with him. Mani made no show of these things, but his disciples believed that he could levitate at will.

Ardashir was almost constantly at war with Rome during this time, which became officially Christian later, in the fourth century, but at this time (228-240 A.D.) Christianity was becoming popular throughout the Near East. It was Roman Christianity that was chiefly suspect by the Persian monarchs, therefore, not so much the Christianity of the other Patriarchates.

Mani was twenty-four years old when he was again visited by his Angel Teacher, who bade him go forth as a prophet of God. At the end of Ardashir's reign and the beginning of the reign of Shapur I, the March of 242 A.D., or perhaps in April of 243 A.D., when King Shapur was crowned at his capital on the eve of the Mithraken festival, Mani proclaimed himself God's Prophet. He had two disciples with him; and his father Pattiq made a third. His Angel had told him that he could have three disciples with him, and it was so. The new king felt that his kingdom was endangered, since the new prophet was also a prince of royal blood and therefore his possible rival, especially with relatives ruling in Armenia; and again Mani had to flee. He went to India, on one of his missionary journeys. Here he won disciples and wrote his first book. The strict celibacy which he taught, however, aroused opposition in India, so Mani and a few disciples turned westward once more. He returned to Khorassan (243—244 A.D.), the land of his own Parthian ancestors. He taught harmlessness like the Jains, and

transmigration of human souls under karmic law, as retribution for sins. Khorassan was always a place of refuge for Mani and his disciples, perhaps because of old family ties there.

Mani's conversion of a princely governor at Khorassan—this was Peroz, the King's brother—set him on the path to success. Mani put the prince into a trance for three hours, during which he saw the glories of the Gardens of Paradise, the angels and spirits of heaven; and when he awoke he accepted Mani as his teacher. The Rose Garden motif occurs repeatedly in the Manichean scriptures; and when a particularly cruel king persecuted the Manicheans he had his victims fastened to stakes and planted them head downward in a rose garden, saying, "Now you will see how the King plants a rose garden." But this lies in the future for the moment.

In 244—245 A.D. Mani travelled through Persia, teaching; then returned to his own homeland, but had small success, although he did establish his church. In Mesopotamia he was set upon by rival cults and sects. He left Babylon to go farther north into the hills of Media and Armenia.

King Shapur now invited Mani to his court, where he asked for tolerance and some sort of legal protection for his followers, and Shapur gave him what he asked. Shapur is said to have been a follower of Mani for ten years; then he reverted to his old religion, under pressure apparently from his courtiers and the people, and Mani went into exile once more. Shapur then renewed his warfare with the Roman Emperor, while Mani won converts in Turkestan and China, and elsewhere, visiting even Tibet. The son of Shapur is said to have been the first Manichean king, but he died after a year, and Bahram I, his son, came to the throne: an enemy of Mani.

Mani again travelled among his churches (274-277), but when the King forbade him to travel farther, he returned to Babylonia, to meet his enemy face to face. Bahram apparently suspected that Mani wanted to put one of his converts, an

Armenian kingly, on the throne in his place, since the Parthian dynasty from which Mani came was still ruling in Armenia.

Mani knew now that the end of his life and work was at hand, and he cautioned his disciples, urging them to care for his books, and for his "widows and orphans"—meaning his followers—for he knew what lay ahead. Mani impressed upon his disciples that he was not a talking prophet only, leaving it to his disciples to write books for him, but he was himself also a writing prophet whose very words should descend to future truth seekers.

On the way back to the King, travelling the old road across Anatolia through Susa and Persepolis, Mani journeyed, knowing he was to fulfill "the mystery through the cross", like Jesus. He said to his disciples, "Gaze off me and sate yourselves with me, my children, for I shall soon withdraw myself physically from you."

Summoned to the King's palace, Mani was at last interrogated there, replying to the lies and accusations of the Parsi priests, the decadent remnant of the old Magi. Quoting Manichean sources:

"The glorious Mind answered and said to him direct: Know, O King, that I am the servant of the God of Light, who has sent me in order to choose the church out of the world which has fallen into so many sins. It is God who has sent me to call thee, thou being a man, in the Law of Life, and to teach thee the perfect commandments of Christ...Ask all the men about me. I have no human Master and Teacher from whom I have learned this wisdom. But when I received them, I received them from God through His Angel; from God was sent to me a message that I should preach this in your kingdom. For this whole world had wandered into error and got into a by-path. It was *willfully* fallen away from the Wisdom of God, The Lord of All. But I have received it from Him and have revealed the way of the Truth in the whole world, so that the souls of this multitude might be saved and escape from the punishment."

"For the proof of everything I bring is

obvious; all that I teach existed in the first generations; but it is the custom that the Way of Truth is now and then revealed, and now and then conceals itself again."

In a footnote Greenlees comments: "Note how Mani, equally with Jesus and Mohammed, claimed only to be restoring primeval truths, purifying them from later accretions; he may here be referring to the revelations to Seth-el, son of Adam." In other words, they are Sethians or Sons of Seth; a semitic type which included Armenia, India, Persia, Syria, Palestine (Canaan), and even some of the Pharonic dynasties of Egypt (e.g., Seti I, one of the Semitic Pharaohs). The Jews called themselves Sons of Seth. Thus Max Heindel speaks of the Indians as "Sons of Seth", as well as the Jews.

Now we discover Mani the Persian using the same terms; but we find in the Apocryphons of the Bible that there existed also a dynasty which referred its ancestry to an Enoch who was earlier in time than Seth (II Esdras, Chapter VI; also Ecclesiasticus, Chapter 49).

II Esdras, Chapter VI: "Then didst thou ordain two living creatures, the one thou callest Enoch, and the other Leviathan; and didst separate the one from the other...unto Enoch thou gavest one part, which was dried up on the third day,... wherein are a thousand hills; but unto Leviathan...thou gavest...the moisty (ocean)."

Ecclesiasticus, Chapter 49: "But upon earth was no man created like Enoch; for he was taken from the earth. Neither was there born a man like unto Joseph...Sem (Shem) and Seth were in great honor among men, and so was Adam above every living thing in creation". These are two biblical quotations which are clearly relevant to the Manichean Teachings along with the Jewish; and we need not follow certain historians who claimed that Mani hated the Jews and the Bible, but the same is true of all Jews and Christians even in our own time. We cannot possibly build a "New Age" on some laws

of the Old Testament, such as those commanding animal sacrifice. There is an actual statement in the Old Testament which ascribes the making of evil to Jehovah; Isaiah 45:7: "I make peace and I create evil. I the Lord do all these things." Mani refused to accept statements of this sort. But they were portions of the Old Testament, not only in the apocryphal but in the Canonical Books, which are recognizable in Mani's writings. He did not arbitrarily exclude esoteric Judaism from his universalist religion. He did quote the Book of Enoch, and many passages are mystifying unless we take into account certain stories of the Old Testament, such as the Elijah-Elisha cycles. The Jewish mystics said that when the devout disciple left his body sleeping on its couch, the soul (Ego) flew aloft to the Garden of Roses and to the Academy of Light, returning in the morning. Is this Jewish or is it Persian? It is neither, and it is both. Such experiences are commonly known throughout the world. Some souls (Egos) are more gifted than others, however, in this as in other fields of human endeavor. Many children will learn to play the piano, but out of them all will be but one Mozart.

We, for our part, have no doubt but that the Manichean and Jewish mystics made common accord. We are quoting the Zohar, the Book of Splendor, but even the Talmud was not immune to the Manichean infiltration.

When Mani speaks before the King, he is severely questioned. The King demands, "Why does God favor you? Why does God not reveal his wisdom to the King? I am the one who has power."

And Mani replies, "This is not for any man to declare. God alone decides whom he will choose for his Prophet, and the chosen one may come from a very humble condition."

"It is God," says Mani, "who has sent me to call thee, thou being a man, to the Law of Life and to teach thee the perfect commandments of Christ. It is God who teaches whom He will, and gives to him the gift that surpasses all gifts, as a seal that he is

a Prophet, the true man of God in his deeds and in his words.”

When Mani’s eloquence and power of speech seemed almost to convince him, the King, realizing that he could not equal Mani in debate, and that Mani defended himself from every accusation, flew into a fury and sentenced him to scourging, and to death by flaying. The cross to which Mani was condemned was not the cross of Christ; he was flayed, and the skin stuffed with straw, and hung from the walls of the city gate. His head was cut off and hung up separately.

The King had no wish for Mani to appear to be another resurrected Christ, so after the scourging, he caused Mani to be loaded down with irons in prison; and although Mani’s father and close disciples were present with him in prison, there was little they could do for him but persuade the guards to loosen the cruel chains. At the moment of death the women disciples closed their eyes and mourned for him.

The ascension of Mani is described beautifully, first as having come from Mani himself, who sank into a deep coma, and in his soul body soared aloft to heaven, where he sat upon a throne in the midst of companies of Angels and Archangels. Then, into that bliss, there came suddenly the weeping and sorrow of the disciples left below upon the earth, in the prison cell. They thought him dead, but his eyes opened and gazed upon them, and he told them where he had been and described the glories of Paradise. After talking with his disciples, he again left his body, and this time forever. The further description of his Ascension into Heaven came from his disciples, who saw it with their own “vision of light.” Mani died in prison on Monday, February 26, 277 A.D., at the age of sixty.

Max Heindel has commented that *levitation is the natural law of the spiritual and etheric realms*, as gravitation is the law of physical matter. It is natural for the human soul (Ego) when embodied on earth to be held down to earth’s surface by the forces of so-called gravitation. In the spiritual realms, however, the opposite is true.

Levitation is the natural law of the spiritual world, and the soul (Ego) rises swiftly to the heaven worlds, on the “Column of Praise”, an upward gush of spiritual light and power which carries the human soul (Ego) aloft like a leaf on the wind. To spiritual vision the great Archangels are present, lifting the soul, as we see also in the Book of Enoch.

“The Angel came; he smoothed for him (Mani) his path on high. There came those who should draw near before his Soul; the Angels came with the Trophy in their hands (i.e. the Light Crown); also the terrible forms of demons appeared before him; but the messenger (Mani himself) finds strength in remembering his labors in the world, travelling everywhere doing good to the universe.”

“The Angels prevailed, and they led him into the ways of peace, together with gods of light who advanced on his right and on his left; at the sound of harps and joyous songs, he flew in divine power. they received him in joy and led him into the Divine Hall.”

We have already mentioned that Mani’s attention was called by the sorrowing of his disciples on earth, and the description of this passage is clear beyond question. He had known himself drawn upward to Heaven, and while sitting on a royal couch among the divine Beings there (obviously the First Heaven at this point), his vision began to change. It faded out and grew dim, and he was drawn back into the suffering body among his disciples.

“On the second day of the week he suffered, on the fourth day of the month of Phamenoth, at the eleventh hour of the day (about 5 P.M.), he ascended out of the body to the dwellings of his greatness in the Height. He attained his form of the Perfect and Divine Image of the Light.—The Divine Image in a procession appears out of the Temple, radiant as a shining lamp. He was raised up out of the darkness of this world into the House; he lifted himself out of the world into the Heaven of the Treasure; out of the Realm of Evil into the Kingdom of the

[Continued on page 28]



Spiritual Self-Sacrifice



Dagmar Frabme

The word "sacrifice" usually implies a loss of something much desired or cherished. It represents a giving up of something useful, pleasurable, or otherwise valuable to the individual concerned. It has to do with things, with conditions, with privileges—with commodities or items which are external to that individual and without which he may feel himself in some way deprived.

Spiritual sacrifice, however, involves far more than giving up some cherished belonging or condition. It is intrinsically an internal matter and only incidentally concerned with externals. Spiritual sacrifice is the giving of *self*, completely and unconditionally, day in and day out, in loving service to others and in devotion to sublime principles and to God Himself. It is, in other words, practical dedication to a life of selfless service, spiritual humility, and consecration. Certainly this includes the renunciation of things and conditions, but it involves much more than that—is of a positive rather than a negative nature. More than the giving up of treasures, spiritual sacrifice involves the taking on of duties. More than the denial of desire, spiritual sacrifice involves much more than that—is of a positive rather than a negative nature. More than the giving up of treasures, spiritual sacrifice involves the taking on of duties. More than the denial of desire, spiritual sacrifice involves the acknowledgment of responsibility to others and to the Christ within. More than deprivation, spiritual sacrifice involves acquisition—of spiritual qualities and soul power which blossom in exact proportion to the degree of sacrifice. More than loss of pleasure and of

free time idly spent, self sacrifice involves building the soul body without which we will be unable to meet the Christ in the ethers when He comes again.

Looked at in this light, sacrifice becomes, not a burden, but a blessing. By spiritual sacrifice we purify ourselves, we cause the Christ within to awaken and manifest, we hasten the progress of our own evolution and, through service, help others to better their conditions, and draw closer to our eventual union with God. In this context, the word "sacrifice," defined in the usual way, is a misnomer. We gain far more than the temporal, ephemeral things that we might lose, and although the worldly deprivation might be large in material terms, the permanent and ultimate rewards are immeasurably greater.

If we still cannot rid ourselves of the notion of sacrifice as bereavement, let us think of self-sacrifice as delivering up that which is detrimental to spiritual progress. Again, we find the positive emphasized over the negative, and in this context, too, self—or spiritual sacrifice works to our ultimate benefit. We are not asked to give up anything of permanent value. We *are* asked to give up things which will do us no spiritual good whatever, no matter how much we desire them or how tenaciously we may try to cling to them. We are asked to give up things of this world: selfish pleasures; sometimes material possessions by which we set great store but without which we can get along just as well; idle hours which we might have once dreamed away or filled with meaningless so-called

“amusements.” We are asked, more and more as we advance on the Path, to surrender time which heretofore has been wasted or idled away, and things which have only material worth. We are asked to give up attitudes which place attainment of personal desires as the paramount aim in life and the fulfillment of ambitions to fame and fortune as overriding all consideration of the conditions of others. All these things, although perhaps once essential to us while we were still in process of mastering the physical world, are detrimental to spiritual progress and, therefore, it is ultimately a blessing to us to be rid of them.

We are asked to exchange these things, conditions, and attitudes which have outlived their usefulness for a new state of mind and of being—one which will impel us more and more into loving, self forgetting service, engaged in willingly and cheerfully in spite of the pressure of outside temptations that might seek to draw us back into our former patterns of life. Eventually the inclination toward selfless service and the accompanying feelings of brotherly love toward one’s fellow men become so strong and dominant that what once were temptations no longer arouse even the vaguest longings. The desires to serve God and man and to develop fully the Christ within become the overriding facets of life. This spiritual, evolutionary progress constitutes all that is of permanent value, and this is what all the so-called sacrifices have been building toward. This development no one can take from us, and it is the essence of growth and progress—the one thing that we never are asked to sacrifice.

Some will argue that a sincere attempt to live the life of service on a continuing basis, with no regressions or departures from the Path, will result in the giving up of friends, of affectionate family relationships, and of time once devoted to intellectual self-improvement or meditation. They will say that such surrender *does* constitute sacrifice of something which is of permanent value to us. At first glance, it does seem as though they are right. The joy experienced between true friends or close family members

certainly is of more worth and lasting satisfaction than are possessions or other trappings of the material world. Likewise, time spent on intellectual and spiritual self-improvement also is of more permanent benefit. Nevertheless, the surrender of even these things, at the right times, also represents the giving up of something that impedes spiritual progress. If we must give up friends or family in order to follow Christ—if they are not yet ready to accept the Teachings we believe in and we are forced into a choice of, in a sense, leaving them behind or remaining behind with them—we do not lose them for good. They do not now understand why we must do what we do, but eventually they will and will, themselves, follow suit. They, too, are evolving; they, too, are moving toward the truth, in their own way. Some day, perhaps in this lifetime but surely in another, we will be reunited with them in harmony and in even greater joy. Thus, even the surrender of close ties with people—one of the most painful of the so-called “sacrifices” which we are called on to make—is not a permanent loss. Some day we will be at one, not only with those who presently are near and dear to us, but also with all mankind. The joys of friendship as we know them now then will be dwarfed by the even greater blessings of universal brotherhood.

As far as self-improvement—intellectual or spiritual—is concerned, if we truly are to follow Christ we must recognize at the outset that even this condition must not be gained at the expense of our service to others. Indeed, quite the contrary: the more we do serve, the more we will follow Christ. If we can refuse to perform an act of service and excuse ourselves by saying that we are too busy engaging in our own projects of self-development, we have not yet learned the meaning of “loving, self-forgetting service.” It is nothing but sheer callousness to attend to private tasks when there is someone who needs help that we can give. Of course this does not mean that we must continually chase about looking for service projects in the manner of some well-meaning

but ineffective "do-gooders." Once we are spiritually astute enough to have become aspirants, however, we become more skilled in determining when an act of service is required for which a personal undertaking should be set aside. If we listen then to our inner voice and do give up the personal undertaking, we again are sacrificing only that which impedes our spiritual development. Once more—we are giving up nothing of permanent value.

Thus we see that sacrifice, in the context of spiritual advancement, does not mean the relinquishing of anything that is of lasting value, or of anything that, in and of itself, is necessary to our continuing evolution. On the contrary, it means the relinquishing of only that which stands in the way of our spiritual progress—that which obstructs our road back to God. Therefore, spiritual sacrifice means nothing more than the surrender of everything that we basically do not want, that clutters our lives, that is unnecessary, undesirable, evil, useless, or diverting from the objectives of our evolution.

As aspirants we know, intuitively if not through common sense and reason, exactly what these things are. Conscience tells us what must be given up and when, and we will do well to heed it. Of course there will be many things and many comforting and comfortable attitudes that, at first, we will want to cling to. It is anathema to our lower, selfish, nature suddenly to be deprived of those things which have nurtured and developed it. With the lower nature struggling to survive we will, at the outset, have to exercise considerable will-power to still the selfish urgings within.

Part of the process of spiritual sacrifice might be likened to cleaning out an attic. After the initial regret of having thrown away a once-favored article has passed, there usually is a sense of relief at having disposed of useless clutter. Likewise, as we grow stronger in spiritual aspiration, our old habits and ideas of what is important are brought into play less often and eventually are relegated to the attic of our personalities,

to be pulled out only in moments of backsliding. When they *are* thus pulled out and used, we find they are not nearly as satisfying as they once had been. The new attitudes and habits we have substituted become us in a way that the old never did, and we grow uncomfortable with the old. Then we finally are convinced that there is more satisfaction to be gained from throwing them out completely once and for all than from retaining them in our private attics to be used only in our less watchful or less diligent moments.

Spiritual sacrifice, then, is a positive rather than a negative condition. In no respect does it connote the surrender of anything which we—or at least our Higher Selves—need or can usefully employ for our or other human evolutionary betterment. It does connote, of course, anguish to our lower natures. Once the lower nature has been subdued, however, the surrender of the trappings of materialism, selfish indulgence, and egoism, leaves the Higher Self with a sensation of relief and renewed ability to forge ahead unhindered by that which had obstructed it in the past.

What is probably even more difficult than the giving up of things and attitudes is the acceptance of ever-increasing responsibility for our actions and, in one sense, the actions of others. Self-sacrifice is not merely a passive state in which we surrender. It is a highly active state in which we must force ourselves to think and act positively, constructively, responsibly, and compassionately in even the smallest details of our lives. That is, we must *force* ourselves to do so as long as our Higher Selves are not yet strongly developed. After a time, however, forcing becomes less necessary and we find it easier—even automatic—to think and act in a way conducive to spiritual advancement. As we continue to gain strength, we find that we *want* to do that which conscience tells us is evocative of right and truth.

It is at this point—when we find ourselves *wanting* to do what is right—that we find that the concept of spiritual sacrifice is most completely at variance with the

common definition of "sacrifice." We now begin to regard spiritual sacrifice as a joy. We know we would be ill at ease if we did not renounce that which must be renounced, and therefore we renounce it gladly. We know that we would be conscience-stricken if we resumed one of our former bad habits or indulged in the gratification of a former desire. We know that during Retrospection we would suffer pangs of contrition for having thus slipped up, and therefore we try hard not to do so. Furthermore, our growing awareness of things that need doing keeps us from wasting time in self-indulgence. Therefore we voluntarily avoid self-indulgence in order that we may have more time in which to serve. The sensation resulting from our self-restraint no longer is resentment, as it once might have been, nor even the self-congratulatory one experienced by many a person who has given up something he thinks he really wants. It becomes instead one of satisfaction resulting from the fact that we now *want* to do what we know is right.

Once again, then, we are doing what we want to do, just as we did before starting to tread the spiritual path. The *nature* of what we want to do, however, has radically changed. Instead of being that which gratifies the lower self, it has become that which enhances spiritual progress and develops the Christ within. It is just as satisfying as it was before—in fact, it is far more satisfying. Self-indulgence always is accompanied or followed by some degree of trouble. At worst, it results in addiction or in the commission of crimes. At best, it results in a vague feeling of emptiness, dissatisfaction, or boredom. The wish has been granted, the pleasure has been enjoyed—but now what?

Assumption of the responsibilities of spiritual growth and constant rejection of impediments to that growth, however, have no such objectionable side-effects. That which does have them has been sacrificed by the aspirant. As a result, he knows only the rewards of days spent in self-less service, the satisfaction of worthwhile work, and the pleasure of realizing that he is ever more conforming to the ideals brought to all

humanity in the Teachings of Christ Jesus. What he *wants* to do now equates with what he *should* do. He wants to make the so-called sacrifices necessary to spiritual growth, and by making them he achieves far greater contentment than his former indulgences ever afforded.

Let us, therefore, look upon spiritual sacrifice not as a burden, a chore, or a hardship. Let us instead regard it as an avenue to evolutionary progress which, in its own right, eventually brings about the complete contentment sought by everyone who struggles with the burdens of materialism and which, when it is faithfully, devoutly, and lovingly made, hastens our ultimate development and the perfection of our Golden Wedding Garments.



ROSICRUCIAN FELLOWSHIP

PRAYER

Not more of Light we ask, O God,
 But eyes to see what is;
 Not sweeter songs, but ears to hear
 The present melodies;
 Not greater strength, but how to use
 The power that we possess;
 Not more of love, but skill to turn
 A frown to a caress;
 Not more of joy, but how to feel
 Its kindling presence near,
 To give to others all we have
 Of courage and of cheer.
 No other gift, dear God, we ask,
 But only sense to see
 How best the precious gifts to use
 We have received from Thee.
 Give us all fears to dominate,
 All holy joys to know,
 To be the friends we wish to be,
 To speak the truth we know;
 To love the pure, to seek the good,
 To lift with all our might,
 All souls to dwell in harmony
 In Freedom's perfect light.

Evolution

Of The

VIRGIN SPIRITS



Under the Divine Plan of Creation, the evolutionary scheme is being carried through in seven great Periods of Manifestation, during which the Virgin Spirit, or evolving life, becomes first man, then a god.

In the beginning of manifestation, God, a great flame, differentiated a vast number of sparks within Himself. These are the Virgin Spirits which ultimately will be fanned into flames themselves through the process of evolution. In the Virgin Spirits are enfolded all the possibilities of God, including the germ of independent will which makes them capable of originating new phases not latent in them.

Note that God differentiated the Virgin Spirits *within*, not from, Himself. It is literally true that in God "we live and move and have our being." Nothing can exist outside God. Each of the 60 billion Virgin Spirits, of whom six billion are evolving on Earth, enfolds all His powers as the seed enfolds the plant. As the seed must be buried in the ground to bring forth the plant, so too must the Virgin Spirits be immersed in material vehicles to learn lessons that can be mastered only in such a separative existence as there is in the world.

The Spirits differentiated within God are refracted into seven great rays. Each class is under the guidance and dominion of one of the seven Spirits before the Throne--the planetary Spirits of our Solar System. The Virgin Spirits intermingle in their successive rebirths in order to gain the most varied experiences. Nevertheless, those who have

emanated from the same planetary Spirit are "sister souls" who, when they seek the higher life, must enter the path of Initiation through a Lodge composed of members of their original rays, thence to return to their primal source.

Before the beginning of the Saturn Period, the Virgin Spirits who are now, collectively, Man, were All-conscious as God in Whom they were differentiated, but not self-conscious. The evolution of life, consciousness, and form is the triple phase of manifestation of the Virgin Spirit. The journey made by the Virgin Spirit from unconsciousness to omniscience, unfolding its latent possibilities into kinetic energy, is a process of marvelous complexity.

Three successive veils of increasingly dense matter were acquired by the involving Virgin Spirits during the Saturn, Sun, and Moon Periods of evolution. Thus each Spirit was separated from all other Spirits, and the evolving consciousness which could not penetrate matter and communicate with others was forced to turn inward. Self-consciousness then was attained.

In the Saturn Period, the Spirits were immersed in the World of Divine Spirit and encased in the tiniest film of that substance, which they partially penetrated. They were as oblivious to outside conditions as is man in the deepest trance.

In the Sun Period, the Spirits were plunged into the denser World of Life Spirit and more effectively blinded to the All-consciousness by the substance of that World. Thus they were as man in dreamless sleep. The feeling of the oneness of all was not lost, however, for the World of Life Spirit is still a universal World, interpenetrating all the planets of the Solar System.

In the Moon Period, the Virgin Spirits descended into the still denser matter of the Region of Abstract Thought, World of Thought. Here the most opaque veil, the Human Spirit, was added. The Spirits reached the dream state of Man and lost All-consciousness. They turned their consciousness inward and found the self, separated and apart from all others. They became "individual Egos" by entertaining the illusion of separateness contracted during involution. Evolution gradually will dissolve the illusion, bringing back All-consciousness but not destroying self-consciousness.

Further crystallization took place during the Polarian, Hyperborean, and Lemurian Epochs of the Earth Period. The Spirits' unconscious energy was turned inward to build proper vehicles. In the Polarian Epoch pure mineral matter became a constitutional part of man; thus Adam was made of earth as far as his dense body was concerned. In the Hyperborean Epoch the vital body was added; thus his constitution became plant-like, and Cain, the man of that time, lived on the fruits of the soil. The Lemurian Epoch saw the evolution of the desire body which made man like the present animals. Then milk was added to human diet. Abel was a shepherd, but it is nowhere stated that he killed an animal.

In the Atlantean Epoch, the mind was added as a focusing point between Spirit and body, completing the constitution of composite man, who was then equipped to conquer the world and generate soul power by endeavor and experience. All Virgin Spirits now have free will and choice, limited by natural Law and their own previous acts.

Thought activity breaks down tissue. The lower and more material the thought,

the greater the havoc and the more pressing the need for albumen, wherewith to make repairs. Thus, the practice of flesh eating was introduced. Since flesh eating, however, is inimical to spiritual growth, man, in the process of continuing evolution, eventually will cease eating meat altogether.

Throughout man's involution, higher Beings assisted him in turning his unconscious energy inward for the building of proper vehicles.

When he was far enough advanced and equipped with the threefold body, these higher Beings "opened his eyes" and turned his gaze outward upon the Chemical Region of the Physical World, that his energies might conquer it. When he has fitted himself by his work in the Chemical Region, his next step will be toward an expansion of consciousness that will include the Etheric Region of the Physical World, then the Desire World, and so on until he achieves the All-consciousness of the Father in Whom he is differentiated.

The Virgin Spirits, however, did not make constant and uniform progress. As early as the Saturn Period, some were not adaptable enough to take the next forward step. All progress depends upon the ability of an evolving entity to be flexible, adaptable, and pliable, and accommodate itself to the new conditions.

It is said that, of the total number of Virgin Spirits who started evolution in the Saturn Period, only about 3/5 will pass the critical point of evolution which will come in the next revolution of the Earth Period, and continue on to the end. Those who cannot pass that point will be held over until some future evolution reaches a stage where they can enter and proceed with their development in a new human period.

The further the Virgin Spirits descended into matter, the slower their progress. Thus, the Moon Period was of longer duration than the Saturn Period, and the first half of the Earth Period was the longest evolutionary Period through which we will

[Continued on page 48]



DEVELOPING CREATIVITY

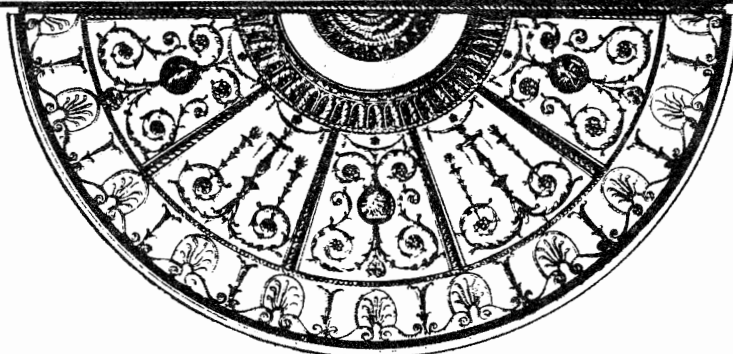
As is recorded in the first chapter of Genesis, God created the heavens and Earth, plants, animals and man. It is also recorded there that "God created man in his own image." Thus, as God is a creator, man also is a creator. Man's full creative potential has not yet been developed. But in time man will also create plants, animals, men, solar systems, and galaxies. Thus, if we are to develop our divinely given potential, we must develop our creativity.

To get the creative process started there must first be a desire to create. This desire sometimes arises internally, without any external stimulus, just as the flower has an inner urge to grow and bloom. But it can also be stimulated when things in the environment around us do not satisfy our needs or desires. For example, the recipe books that we have may not contain recipes that suit our bodily needs or tastes, and we may therefore

be stimulated to create new recipes. What other people have said may not coincide with what we want to say, so we may create new combinations of words. Stores may not always have clothes, furniture, machines or other items that fill our needs or satisfy us, so we may design and make these for ourselves. In life we may encounter social, psychological or physical problems with no 'ready made' solutions, and we may need to use our creativity to solve these problems.

Suppose we have the desire to create something. How do we go about creating it? The general procedure may be outlined as follows:

1. Form a mental image of what is to be created.
2. Bring the image into manifestation.
3. Evaluate the creation.
4. Reform the mental image, if necessary.



5. Modify or reform the creation, if necessary.

It may be noted that the creative process starts with the formation of a mental image. All creations have their beginnings in the World of Thought. Forming a mental image requires concentration. If the mind wanders the image will be incomplete or poorly formed. The beginner may need a quiet environment in which to concentrate on the mental image he is forming if external disturbances hinder his concentration. But with practice it is possible to learn to concentrate on mental images regardless of what is going on in the external environment.

Some people have difficulty in initiating the creative process because they recognize the imperfections in the mental images which they form, and therefore throw the images out of their minds. But excessive criticism at the early stages of the process can stifle the process. Rather, one should form the mental images as clearly as possible (regardless of their imperfections), and then examine them and see how they can be improved. When examining a mental image, all factors involved must be considered. Will the creation be able to satisfy all the needs which it was meant to? Will it create new problems, and if so, how can these be avoided? Is it consistent with the laws of nature? Will it work? Will it be possible to bring the mental image into manifestation? If not, how can it be modified to make it feasible?

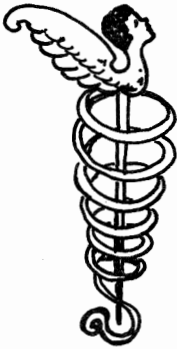
The second step in the creative process involves bringing the mental image into manifestation. This step should not be taken until the mental image has been improved as much as possible at the mental level. The architect does not build the first structure that comes to his mind. Rather, he makes and re-makes his plans for the structure

many times before he brings it into manifestation. Similar care should be taken with other creations.

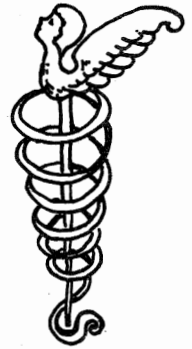
After the creation has been brought into manifestation it should be evaluated. Frequently imperfections will then be noticed that were not noticed prior to manifestation. This is inevitable, considering the present development of our mental powers, and should not discourage us. Rather, we should then simply see what further modifications can be made to remedy the observed imperfections. Many of the greatest creations of man were made by men who made thousands of imperfect creations before they produced their masterpieces. As Albert Einstein said, "I think and think, for months, for years; ninety-nine times the conclusion is false. The hundredth time I am right."

Men first became aware of their creative potential during the Lemurian Epoch when the Lucifer Spirits helped them achieve self-consciousness. This is recorded in symbolical form in Genesis, Chapter 3, where it describes how the serpent (the Lucifer Spirits) tempted Eve and Adam (humanity) to eat of the fruit of the Tree of Knowledge. Even today, the Lucifer Spirits continue to awaken us to awareness of ourselves and our creative potential and to stimulate our desires so that we will desire to create that which we do not have. It must be noted, however, that after man had eaten of the fruit of the Tree of Knowledge, the Lord God said, "Behold, the man has become like one of us, knowing good and evil." Along with self-consciousness and creativity comes the ability to create evil as well as good. Our evil creations will bring us sorrow and suffering. Our good creations will bring us happiness. Thus, we should always strive to make our creations beautiful, in harmony with Cosmic Laws, and of benefit to the world.





EVOLUTIONARY PROGRESS



Progress or retrogression is the law in evolution. There is no standing still, and if we do not advance, we will fall behind. Therefore it is wise consciously to retain an awareness of the need for progress, that we may work harder to forge ahead in our daily lives.

“Salvation” in the biblical context is a synonym for evolutionary progress. To be “saved” really means to progress with our present wave of evolution. Those members of our life-wave who do not progress will be subjected to “damnation” — that is, they will be taken out of active manifestation until another life-wave has advanced to the point at which these Egos again can take up active existence and once more try to succeed. Although “damnation” does not mean endless torture or destruction, it nevertheless would be no small matter to have one’s evolution held in “limbo” for eons before being allowed to proceed.

Human progress from the beginning of this Day of Manifestation has been outward. We began, mineral-like, imbedded in gaseous Earth; later, plant-like, we grew outward from the fiery core of Earth; as animal-like beings we lived upon the thin Earth crust; in our present stage we live upon the highlands. Obviously, in the next step, toward which we now are working, we will rise above the Earth and levitate it from without.

Spiral progression exists on all levels and in all kingdoms of the universe — each spiral working its way higher than what had

come before. When human beings reach their “as Angel” stage, for instance, they will be more advanced than the present Angels are now. Similarly, when the animals become as human, they will be more advanced than we are at the present time.

Adaptability, flexibility, and pliability are the foundations of progress. Only an entity that can accommodate itself to new conditions and retain a state of fluidity, thus leaving itself open to worthwhile and imperative change, can expect to progress. The evolving entity must remain capable of alteration, for change, naturally, is the basis of progress. Adaptability at any stage of development is a detriment to progress to the next stage. Those who do not improve, by forming new characteristics, are held back and begin to degenerate. “Only the Life which is capable of outgrowing the possibilities for improvement inhering in the forms it ensouls can evolve with the pioneers of any life-wave.” (*Cosmo*, p. 337)

Adaptability opens the door to Epigenesis — the individual originality which distinguishes creation from imitation. Our destiny is to become Creators in the nature of the Solar God, and the learning process toward this end begins with the development of ability to devise improvements in our own forms. Eventually, Epigenesis extends to other life forms and, in time, to Life itself.

The Laws of Rebirth and Consequence are central to the speed and degree of our evolutionary progress. Knowing this, we are in a position so to order our lives and our

destinies by right living that we consciously set up the conditions for our continuing progress. In this context, too, we see that periodic death (to earthly existence) also is essential to progress. The release from physical embodiment provided by death enables us to assimilate the experiences of the life past and build for the life to come. Then we are given the chance to start anew, re-embodied in new vehicles and placed in new environments which furnish conditions needed for further progress. If we were not allowed to die, but were forced to remain eternally in the same physical vehicle, progress, obviously, would be impossible.

Retrospection properly performed hastens our progress. The self-analysis involved opens our eyes to much that otherwise would become obvious to us only during the post-mortem period. If we act on this knowledge and improve ourselves, we can advance now in ways that normally would be possible only in lives to come. Even if we are unable immediately to correct our actions, we derive great benefit from the awareness alone, which will stand us in good future stead.

Man's material progress in the preceding centuries has been intense and gained at the expense of spiritual progress. The tide now must be turned; man voluntarily must refocus his attention on the spiritual, and if he does not, he will be forced to do so.

Human religious progress advances through four steps: sacrifice to a God of fear; sacrifice to a God who rewards and punishes immediately; worship of a God who will reward and punish in the future, depending upon how life is lived now; the desire to do right for its own sake, regardless of reward or punishment. The last step is the one toward which the pioneers of humanity now are working, and striving for this step represents the present high point in human spiritual progress.

Spiritual progress takes place in the atmosphere of the perpetual conflict between the higher and the lower self. The lower passions hinder progress and these, strongly entrenched as they are, cannot be weeded out without a fight. If no struggle appears to

be taking place, it is safe to say that spiritual progress at least momentarily is in abeyance. In contrast, the more conscious we are of the struggle and the more fiercely it is waged the greater is the indication that spiritual progress is being made.

Spiritual progress, as all lasting progress, is slow. It proceeds from within, and its ultimate requirement is that the door to individual selfish interests in the material world be closed entirely. Clearly this is not accomplished overnight or even in several lifetimes. We cannot expect ourselves or our fellow men "to renounce in the twinkling of an eye all selfishness and other vices and blossom out into the stature of Christ." (*Letters to Students*, p. 184)

On the contrary, spiritual progress requires work — consecrated, persistent, often uncomfortable, hard work. There is no such thing as "instant illumination;" instead, it is likely that sacrifice after sacrifice of what we formerly held dear will have to be made before we become conscious of any illumination at all. The degree of our consecration to the regenerate life — to the ideals of purity and selfless service — will determine the degree of progress we make on the spiritual path. Pious thoughts, words, and good intentions are not the hallmarks of spiritual progress; *demonstrations* of those thoughts, words, and intentions, in the form of personal action, are.

We can make significant spiritual progress only insofar as we become masters of our own destiny, consciously and concertedly striving toward our professed ideals. Drifting with the tide and allowing ourselves to be buffeted by circumstances can bring only mediocre advancement at best; only when we set our sights on the highest obtainable and work in that direction can we hope to make the progress expected of the pioneers of the life-wave.

Significant progress in a given direction often requires the loss of a particular evolutionary gain — a gain later re-acquired in higher form. The brain and larynx, for in-

[Continued on page 25]



DEVELOPING LOVE



In the beginning we were all united in consciousness with one another and with God. We subsequently developed bodies, and these enclosed our consciousnesses so that we became aware of ourselves. But we were then cut off from the All-consciousness and from the consciousness of others. The goal of evolution is to reunite our consciousness with the All (which includes all people), while maintaining our self-consciousness. Love for a person may be defined as the uniting of our consciousness with the consciousness of that person, while maintaining our self-consciousness.

Let us picture mentally what happens when we unite our consciousness with that of another person. We then feel what they feel. If they suffer, we suffer. If they rejoice, we rejoice. When we feel what they feel, we will try to keep them from suffering (just as we try to avoid bringing suffering upon ourselves), and we will try to help them achieve joy (just as we try to earn joy for ourselves). More specifically, if we love someone we will not want to injure them (because hurting them would hurt us.) If we love someone we will not covet what they have or try to steal from them (because their enjoyment of their possessions gives us as much pleasure as if we had the things ourselves). If we love someone, and if we have something which they have more need of than we do, then we will gladly give them what we have. If we love someone we will not try to get an advantage over them, because whatever pleasures we might get from feeling our advantage would be offset when we (through our love) felt their disadvantage. Thus, in the presence of those whom we love we will not boast about ourselves or belittle them. We will not constantly be looking for faults in those whom we love, but will rather

seek to recognize their strengths and encourage them. If we love someone we will wish to *forget* their past mistakes. It is painful enough for us to remember our own past mistakes, and if our consciousness is united with another it will be similarly painful for us to remember their mistakes. If we love someone we will recognize the difficulties which they encounter as they tread the evolutionary path and will be patient with them as they struggle with these difficulties (just as we, realizing our own difficulties in traveling the path, are patient with ourselves).

It must be born in mind that when we love we must maintain our self-consciousness. We are still separate from the one we love and there is a difference between them and us. Specifically, we have dominion over ourselves, but not over others. Love will make us want to help others, but as we attempt to do so we should always maintain strict respect for their individuality and free will.

None of us is capable of loving perfectly every person with whom we have contact.

We have probably not even tried to love many people and we have probably met with varying success with those whom we have tried to love. The following is a procedure that might help us to improve our ability to love a person:

1. Observe the person accurately.
2. Form a mental image of the person.
3. Allow the mental image to pick up the feelings and thoughts of the person (as will be described later).

Let us consider each of these steps in more detail.

When observing the person whom we are trying to love we may visually see what

situations they are encountering and how they are reacting to these situations, we may listen to what they say, and we may use other direct or indirect forms of observation. But in all observations, care must be taken to be accurate.

When forming the mental image of the person, care must be taken to make the image consistent with the observations. Our minds are not blank to start with, and if we let old images in our mind distort the new image being formed, inaccuracy will result. Thus we must avoid prejudice. We must avoid selfish desires which make us want to see a person feeling or thinking in some particular way. We must avoid thinking of a person as they were in the past if they have changed.

If we have formed in our mind an accurate mental image of someone, then this image acts as a receiving antenna for the mental and emotional waves sent out by the person being imaged. This phenomenon is similar to what happens when one tuning fork, which is vibrating, sets another similar tuning fork to vibrating. Thus the mental image in our mind becomes endowed with the feelings and thoughts of the other person, and we will be able to feel what the other person feels and will be aware of what the other person thinks.

It takes time to observe accurately, form an accurate mental image, and to then allow the mental image to pick up the feelings and thoughts of another person. If we do not take time to think of others, we will not develop love for them.

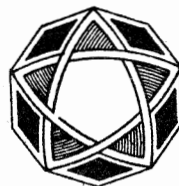
Learning to love our families, our neighbors, our coworkers, those who have injured us or are trying to injure us, people of other opinions or cultures, people of other races or nationalities, and strangers (who may yet need our love) is going to take much effort and practice. But the importance of making this effort was well stated by Max Heindel when he wrote:

*There's but one thing the world has
need to know,*

*There's but one balm for all our human
woe;*

*There's but one way that leads to heav-
en above —*

That way is human sympathy and love.



EVOLUTIONARY PROGRESS

[Continued from page 23]

stance, were built by man with half of the creative force. Therefore he lost the spiritual sight which had been his since his inception, and he lost the power to bring forth offspring from himself alone. In time, however, he will regain both these powers, greatly refined.

The next important step of human progress, we are told, "depends upon the discovery and utilization of a yet finer energy" than water, air, steam, or electricity. This energy, or force, is thought power which, properly focused and properly used, can be transmitted more easily and will have more effect than any force which man heretofore

has been able to direct. Man can generate thought power from himself at any moment, and he does so now generally without an understanding of or a regard for the consequences. Actually, however, thought is so far-reaching and powerful that all things, whether for good or ill, can be accomplished with it once we learn how to wield the force.

The sooner all humanity comes to an understanding of the true nature and proper use of this great divine force, the sooner in our evolution we will progress upward into the glorious creative realms for which we always have been destined.





Max Heindel's Message

THE WAY OF WISDOM

It has been some time since the teaching of the Elder Brothers was first published in *The Rosicrucian Cosmo-Conception*. It now seems appropriate that we take stock of our work to see what we have done with the talents entrusted to our care.

In the first place let us realize that the reason why we are in the Rosicrucian Fellowship is because at some time we have been dissatisfied with the explanations of the problems of life given elsewhere. We have all sought light upon the riddle, and some among us, like the man spoken of in the Bible saw a pearl of great price and went and sold all he had and bought the pearl, which symbolizes knowledge of the Kingdom of Heaven. In other words, some among us have been so anxious to find light and so overjoyed when it was found that we have given our whole life, thought, and energy to this work. Previously assumed obligations prevent the majority from enjoying this great privilege, but everyone of us, if we have been helped, is bound under the law of compensation to make some return, for interchange and circulation are everywhere correlative to life, as stagnation is to death.

We know that we cannot continue to gorge ourselves upon physical food and retain what we have eaten, and that unless elimination maintains the equilibrium, death soon follows. Neither can we with impunity gorge ourselves with a mental diet. We must share our treasure with others and use our knowledge in the world's work or run the

danger of stagnation in the quagmire of metaphysical speculation.

During the years which have elapsed since *The Rosicrucian Cosmo-Conception* was published, students have had ample time to familiarize themselves with its teachings. We can no longer excuse ourselves by saying we do not know the philosophy because we have had no time to study it and therefore cannot explain it to others. Even those who have had the least time to study because of the duties which call them in their work in the world ought now be sufficiently posted to "give a reason for the faith" which is within them, as Paul exhorted us all to do. Even if we do not succeed in showing the light to everyone who asks for it, we owe it to ourselves, to the Elder Brothers, and to humanity to make the attempt. Our own soul growth depends upon the share we have in the growth of the movement wherewith we have connected ourselves, and it is therefore expedient that we should realize thoroughly what the mission of the Rosicrucian Fellowship is.

This you will find thoroughly and clearly elucidated in the introductory chapter of the *Cosmo*. Briefly stated, it is to give an explanation of the problem of life which will satisfy both the mind and the heart, and thus solve the perplexities of the two classes of people who are now groping in the dark for want of this unifying knowledge, and who may be broadly spoken of for the purposes of our discussion as the church people and the

scientists. By the first term we will designate all who are led by sincere devotion or kindness of nature, whether belonging to a church or not. In the second class we mean to include all who are looking at life from the purely mental viewpoint, whether they class themselves as scientists or not. It is the aim and object of *The Rosicrucian Cosmo-Conception* to widen the spiritual scope of a rapidly increasing number among these two classes who realize more or less clearly that there is a lack of something vitally important in their present view of life and being.

You will remember that when David desired to build a temple for the Lord he was denied the privilege because he had been a man of war. There are organizations in the world today which are always fighting other organizations, always finding fault and striving to tear down, thus warring just as much as David did in ancient days. They cannot with such a state of mind be permitted to build the temple which is made with living stones of men and women, that temple which Manson in "The Servant in the House" speaks of in such beautiful terms. Therefore, when we go about endeavoring to spread the truths of the Rosicrucian teachings, let us always bear in mind that we may not with impunity decry the religion of anyone else nor antagonize him, and that it is not our mission to war against his error, which will manifest itself in due time.

Do you remember that when David had passed out and Solomon reigned in his stead, the latter saw the Lord in a dream, and asked for wisdom? He was given the choice of whatever he might ask, and he asked for wisdom to guide the people. This answer, in effect, was given him: Because it was in your heart to ask wisdom, because you have not asked for riches or long life or for victory over your enemies or anything like that but have prayed for wisdom, therefore that wisdom shall be given you and much more than that. Therefore it may be well for us at this time to devote ourselves to heartfelt prayers for wisdom, and in order that we may recognize it, it will be well to discuss

what true wisdom is.

It is said, and truly, that knowledge is power. Knowledge, though in itself neither good nor evil, may be used either for one purpose or the other. Genius merely shows the bent of knowledge, but genius also may be good or evil. We speak of a military genius, one who has a wonderful knowledge of the tactics of war, but such a man cannot be truly good, *for he is bound to be heartless and destructive* in the expression of his genius.

A man of war, whether he be a Napoleon or a common soldier, can never be *wise*, because he must deliberately crush all finer feelings of which we take the heart as a symbol. On the other hand, a wise ruler is big-hearted as well as having a powerful intellect, so that one balances the other in promoting the interests of his people. Even the deepest knowledge along religious or occult lines is not wisdom, as we are taught by Paul in that wonderful thirteenth chapter of first Corinthians, where he says in effect: Though I have all knowledge so that I could solve all mysteries, and have not love, I am nothing. Only when knowledge has wed love, do they merge into wisdom, the expression of the Christ principle, the second phase of Deity.

We should be very careful to discriminate properly on this point. We may have discrimination between what is expedient for the attainment of a certain end and what hinders and we may choose present ills for future attainment, but even in this we do not necessarily express wisdom. Knowledge, prudence, discretion, and discrimination are all born of the mind; all by themselves alone are snares of evil from which Christ in the Lord's prayer taught us to pray that we might be delivered. Only when these mind-born faculties are tempered by the heart-born faculty of love does the blended product become wisdom. If we read the thirteenth chapter of first Corinthians, substituting the word wisdom for the word charity or love, we shall understand what this great faculty is that we ought so ardently to desire.

It is, then, the mission of the Rosicrucian Fellowship to promulgate a combined doctrine of the head and the heart, which is the only true wisdom, for no teaching that lacks either of these complements can really be called wise, any more than we can strike a chord of music on one string; for as the nature of man is complex, the teaching which is to assist him to cleanse, purify, and elevate this nature must be multiplex in aspect. Christ followed this principle when He gave us that wonderful prayer, which in its seven stanzas touches the keynote of each of the seven human vehicles and blends them into that master chord of perfection which we call the Lord's Prayer.

But how shall we teach the world this wonderful doctrine received from the Elder Brothers? The answer to this question is first, last, and all the time: *By living the life*. It is said to the everlasting credit of Mohammed that his wife became his first disciple, and it is certain that it was not his teaching alone but the life which he lived in the home, day in and day out, year in and year out, which won the confidence of his

companion to such an extent that she was willing to trust her spiritual fate in his hands. It is comparatively easy to stand before strangers who know nothing bad about us and to whom our shortcomings are therefore not patent, and preach for an hour or two each week, but it is a totally different thing to preach twenty-four hours a day in the home as Mohammed must have done by living the life. If we would have the success in our propaganda that he had in his, we must, each and everyone of us, begin in the home, begin by demonstrating to those with whom we live that the teachings which guide us are truly wisdom teachings. It is said that charity begins at home. This is the word that should have been translated "love" in the thirteenth chapter of first Corinthians. Change this also into wisdom and let it read, *Wisdom propaganda begins at home*. Then let this be our motto throughout the years: *By living the life at home we can advance the cause better than in any other way.*" Many skeptical families have been converted by husbands or wives in the Rosicrucian Fellowship. May the rest follow.

THE MANICHEAN LEGEND

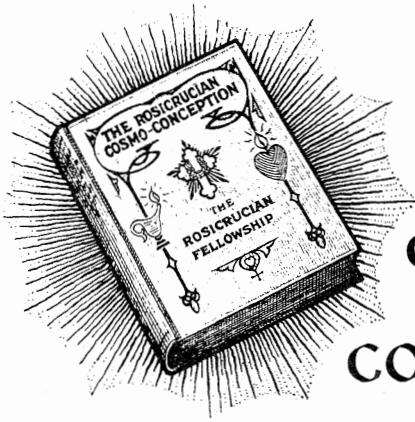
Great Holy One, leaving behind all sorrows...the haters and the scoundrels..."

"The Preacher of Life, the Interpreter of the land of the great Babylon, departed like an arrow shot from a bow..."

When the report of Mani's death was brought to the King Bahram, he ordered that the body be laid on a sheet in the public street where all could see him and mourn for him. But he had no intention, it would appear, to let the body be stolen, as the Jews thought occurred in the case of Jesus of Nazareth; and the Magi physicians examined the body with minute care, to be sure that it was really dead. The executioners then flayed the body and cut off the head to be exposed on the walls of the city gates. He was not crucified alive as Jesus was, in the Roman custom; only the skin, inflated and stuffed with straw, was hung up for viewing, as well as

After the Magi, the Parsees, or Zoroastrians, had caused the death of Mani and the violent persecution of his devotees, they themselves were driven out by the Mohammedans and forced to find refuge in far-off India. To this day the Parsees of India look upon Mani as a demon or man of evil. Some have called him the crippled demon, but in the evidence which we now have there is no such reference until Mani's imprisonment, when his legs and feet were fettered. If he had been told to walk after having his legs fettered in irons for several days, he would not have been able to stand up alone, much less to walk. He was, in fact, loaded down with chains until his disciples managed to relieve him of some of them. One sees in this, perhaps, the King's fear that Mani might rise up in the air and fly away, by levitation.

studies
in the



cosmo-
conception

IS GENIUS HEREDITARY?

Q. How is our present life related to our past?

A. Exactly as we cannot do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives have we made the conditions under which we now live and labor and are at present creating the conditions of our future lives.

Q. Is this true of deficient faculties?

A. Yes. Instead of bemoaning the lack of this or that faculty which we covet, we must work to acquire it.

Q. How does this apply to natural talents?

A. If one child plays beautifully on a musical instrument, with hardly an effort at learning, while another, despite persistent effort, is a poor player in comparison, it merely shows that one expended the effort in a previous life and is easily regaining a former proficiency, while efforts of the other have been started only in the present life.

Q. Need the latter hopelessly lag behind the other?

A. If the latter persists he may, even in the present life, become superior to the former unless the former constantly improves.

Q. What does such genius indicate?

A. Genius is the hallmark of the advanced soul which by hard work in many previous lives has developed itself in some way beyond the normal achievements of the race. It reveals a glimpse of the degree of attainment which will be the common possession of the coming Race.

Q. Is it related to heredity?

A. It cannot be accounted for by heredity, which applies only in part to the dense body and not to qualities of the soul. If genius could be accounted for by heredity, why is there not a long line of mechanical ancestors previous to Thomas Edison each more capable than his predecessor? Why does not genius propagate itself?

Q. What determines the choice of parents for the genius?

A. In cases where the expression of genius depends upon the possession of specially constructed organs, requiring ages of development the Ego naturally is reborn in a family the Egos of which have for generations labored to build a similar organism. That is why twenty-nine musicians of more or less genius were born in the Bach family during a period of two hundred and fifty years.

Q. What is the relation of the body to the Ego?

A. The body is simply an instrument, the work it yields being dependent upon the Ego which guides it, as the quality of the melody is dependent upon the musician's skill aided by the *timbre* of the instrument. A good musician cannot fully express himself upon a poor instrument, and even upon the same instrument all musicians do not and cannot play alike.—Ref: *Cosmo*, 154-156.

WESTERN WISDOM BIBLE STUDY

Corinne Heline

The Second Journey

I Cor. 10:16.

Moreover, brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea;

And were all baptized unto Moses in the cloud and in the sea;

And did all eat the same spiritual meat;

And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

We say again, the Bible is the great Mystery Book of the world, summarizing ancient Temple teachings as preparatory to the coming of the supreme Initiator whom Paul calls the "Rock that was Christ," the great Master Builder who transforms those who receive Him into the Stone (*petra*) with a new name—that is, into that new temple of wisdom which Paul had learned to build and which he described as the temple made without hands and eternal in the heavens.

That he himself had joined this celestial company while yet remaining in his physical body is revealed many times for those who have ears to hear and eyes to see.

I Cor. 16:9.

For a great door and effectual is opened unto me, and there are many adversaries.

I Cor. 3:16, 17; 6:14, 15, 18-20.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

And God hath both raised up the Lord, and will also raise up us by his own power.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I Corinthians 15:36, 37.

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

Sacrifice is fundamental to all progression. The seed sacrifices its form that its life may flow out in the plant. The seed, or creative force in man, gives of its life that the natural body may be raised a spiritual body. Perversion of the use of this holy seed of man in certain black magic rituals may ultimately result in depriving the ego of its seed atoms so that reincarnation on the physical plane becomes an impossibility.

I Corinthians 15:48-54.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are

they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

As the life becomes increasingly spiritualized, the seed atoms attract finer and more tenuous material with which to build new bodies of an ever rarer and lighter texture, until at length the corruptible puts on the incorruptible and the mortal puts on immortality. "We that have borne the image of the earthly shall also bear the image of the heavenly."

Paul teaches that we shall not all sleep (in death), but that we shall all be changed (by Initiation) and thereby gain a conscious continuity of being, through waking and sleeping, life and death. With this knowledge and understanding death is indeed swallowed up in victory.

I Corinthians 15:25, 26.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

As upon the seed atom of the earthly body which is formed through generation

there is inscribed the insignia of decay and death, so in like manner the seed pattern of the celestial body bears the impress of immortality.

I Corinthians 15:21, 22.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

Adam represents man in generation. Christ represents man in regeneration.

Love is the mightiest motive power, the principal incentive of life. Love made man in the image and likeness of God. Love causes the song of immortality ever to sound within the human heart.

The Orphic Mysteries of Greece taught that in the Beginning only Love existed; but Love could not live alone in chaos and so it created the universe and all that manifests therein. In this, as in all legends, there is concealed the cosmic truth, that the heart or center of all created things is potentially divine, for divinity in its highest expression is love. Love is the great urge of life in manifestation from the atom to God.

The First Epistle to the Corinthians contains the greatest love song ever given to man: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal."

In these magic words formed in letters of flame, Paul gives of his own heart experience that which will be a help, a healing, and an inspiration to multitudes so long as the words endure.

This Epistle is a divine mantram, the *power* of love in expression. One in whom this power is awakened becomes a magnet for the reception and transmutation of all expressions of inharmony and all limitations of disease, death, poverty and crime.

In the statement: "Where two or three are gathered together in my name, there am I in the midst of them," the Presence

[Continued on page 41]

Elman Bacher



(PART 2)

For the purposes of clarifying the expression and understanding of this material, we will agree that the word *light*, initialed by the small *l*, will refer to visually perceptible vibration. *Light*, initialed by the capital *L*, will refer to Consciousness; consciousness, with a small *c*, will refer to human awareness.

It is a wonderful thing to realize, upon reflection, that for countless ages human beings have revealed consciousness of the occult or esoteric nature of light as it has been and is-perceived in terms of black, white, and the spectrum colors. The subject has figured prominently in programs of philosophical teaching and learning in many lands and, in these later days, it has become an important factor in the fields of objective and subjective therapy. Those who are now sponsoring and furthering this subject in healing work are recapitulating knowledge gained in former lives. It is not new in this age, it is simply being restated for the spiritual needs of present humanity. Inspirational responsiveness to the potency of natural or colored light and to that of beautiful color in substances serves to recharge the aura of the ailing person in such a way that he becomes conscious of a spiritual heightening. The condition of the aura—the etheric matrix which is always seen as color or colors in clairvoyant study—is strengthened and harmonized in degree and, in the same degree, the physical body is brought into healthier alignment. Not all humans have known, factually,

about the aura and its significance to their existence, but it may be safely surmised that all, at some time or another, have experienced the uplift within themselves which attends response to the spiritual value of light in its many beautiful and inspiring aspects of color.

Give this considerable and meditative thought: *Reaction to* is evidence of *correspondence with*. We cannot respond to anything or anyone with which or with whom we do not have some degree of negative or positive affinity. The indisputable fact that a human can respond to the shade or quality of a color reveals that something in him has affinity to something in the color, or the black, or white. The equally indisputable fact that such response *can* lower or raise the quality of his auric, bodily, and spiritual condition reveals that his consciousness of the color has affinity with the Consciousness which is symbolized by the color. Power, in one degree or another, is the only thing that can change any vibratory state—chemical, emotional, mental, or soulic. Therefore, if a human's chemical, emotional, mental, or soulic condition is lowered or lessened by his response to black, white, or color he reveals a weakened or immature consciousness of power within himself. If, however, his condition is improved, strengthened, purified or harmonized, his response to the black, white, or color reveals an affinity between his Spirit and the spirit which the black, white, or color symbolizes to his consciousness. Reflect a moment on those

occasions when your reaction to a particular shade of green, red, black, or combination of colors provoked a feeling of nausea, morbidity, dependency, or irritation. While in that state of feeling were you aware of joy, health, harmony, peace? Your unhappy reaction revealed a lack of inner mastery over yourself—something in the power of the color—quality stimulated a corresponding quality in your astral, mental, or soulic nature. Your reaction, which served to “lower your tone,” simply revealed a need for you to regenerate some factor of your inner constitution. Don’t waste time and energy blaming the color. With inner regeneration through redirection of powers your improved response capacity will serve to reveal to you hitherto unrecognized beauty, value and power in the color. Regeneration of our consciousness always serves to reveal the Spirit to us.

In capacity and inclination to respond with negative result to states of light, humans, as individuals, vary considerably. But there is one such state to which humanity—collectively or individually—has reacted with much more negativism than to any other, for ages of time, and that is Black. In the cosmic sense Black is life undifferentiated and unmanifested. White is the Consciousness, the Light, which makes all creation and manifestation possible. By reversal in the plane of physical perception, Black is the congestion of all Color and White is the state of Color undifferentiated. Therefore, White has symbolized to the subconscious recognitions of humanity the state of purity, highest spirituality and perfect Light. Black has symbolized that which cannot be perceived in terms of its parts or factors. Since our cognitions and recognitions of phenomena depend on our ability to differentiate things from things we, in early evolution, congested on fear and insecurity and desperation in our reaction to the blackness (no light) of night-time. This reaction was an individual and collective experience and still is to this day for many people. As beings who have been conscious (incarnate and/or discarnate) for ages and

ages of time, we cannot even imagine a state of “not-being-ness” or “un-existence.” Therefore as a “color” Black symbolizes those things we call “death—the unknown,” the congestions of extremely unregenerate consciousness—in short, all of those things toward which we respond with feelings of being obstructed or threatened in our progress through existence. To the degree that we align or relate ourselves to these darkened states do we intensify our incapacity and inclination to exist in terms of Life-givingness and Life-expressiveness—we deplete our consciousness of the Light of Spirit. However, “blackness” in the soul does not and cannot mean “life-stopping-ness” in any absolute sense. It simply indicates a state of congestion that, in turn indicates an urgent need for regenerative measures. The light is and is for us always. A human may create much painful karma by going into action on the basis of his relatedness to blackness of soul, but that karma, in turn, provides him with subsequent experience which turns the tide for his regeneration and evolvment toward new recognitions of the Light of God and the Light within himself.

In the cosmic sense, again, White is the color-symbol of the purity of *innocence*—consciousness as yet undifferentiated or qualified by incarnated experience. White symbolizes the “color-identity” of Virgin Spirits before their involutory descent as individualizations into bodies. At the other end White is the purified consciousness of the individual after completion of his evolution as a human or his clear, pure unified realization of his true identity as a creation of the divine. At the start he was purity unaware of his pureness—at the end he will be purity realized. His inspirational response to the occult value of White in his evolving incarnated state is evidence of his Spirit’s omnipresence. Remember that if the human did not have within himself something that corresponds to the pure perfection of White he could not respond to it with spiritualizing results. Like attracts and recognizes like.

To all students who are delving into the spiritual and esoteric meanings of astrology the suggestion is here made that you become more concentratedly and more consciously aware of the meaning *to you* of Black and White as "color-shades," as personal and spiritual quality-symbols, as vibratory powers which stimulate you one way or another, and as figures of speech found in poetry and allegory and legend. From the vantage point of philosophical education and understanding become more aware than ever before how the collective subconscious mind and feeling of humanity have interpreted these two light symbols. Black and White—and your cognitions of them—have much significance to your spiritual approach to astrology and to your evolving ability to interpret horoscopes—either your own or those of others. The symbolism of these two words is most profound. Of which more anon.

The spectrum colors are light symbols of soul-qualities. They refer to the most spiritualized consciousness of body, mind, and emotion which the human has as yet realized or can ever realize as long as he is evolving in the identity of human being. A man of great wisdom once said that colors are the sufferings and joys in the existence of light and it is surmised that he meant that colors correspond with—or have correspondence to—the states of suffering and joy which humans experience in so far as humans can perceive light and were created by Light. We have been instructed that beyond the range of colors as we now know them there are infinite variations and extensions of light vibration which can be perceived only through extrasensory perception on this plane or in functioning in higher dimensions of existence. But there again, we must have affinity with the conditions of soul or consciousness represented by these color extensions before we can perceive them.

Since the aura of a human is an individual matter—resulting in his degree of realizing his Spirit-identity—the color shades and color qualities which may at any point in his development symbolize his spiritual state, may reveal, here and there, a darkened

condition that suggests a tendency toward "blackness" in one or more of his colors. This corresponds, of course, to a state of relative congestion, obstruction, or "little death" in his consciousness due to accrued fear, hatred, or what not. Remember that blackness indicates the tendency toward congestion, or chaos, in human consciousness but its presence in aura or consciousness, is helpful in so far as it reveals the need for regeneration. The black indication is acting as a barometer of the soul in a specialized way. To the degree that a person's responsiveness to pure, luminous, and potent color becomes more and more a part of his natural functioning do we see evidence of his soul striving, his aspirational urges, his love, his unselfishness, his idealism, and his devotion to establishment of Good.

A person's aura may reveal an area filled with a rich, intense shade of a certain color. This color-quality will reveal the evidence of considerable effort and attention having been given to a certain phase of development. Correspondingly his personality will reveal a pronounced ability along that line of endeavor, and the characteristics of mind and emotion will mark him in a very individualistic way. His soul is strong and focused on that particular point. But spiritual development and realization is indicated by the large soul body, and the colors of the aura rather than being deep and intense in their shading, will tend toward the pastel quality—being *charged with White*. There is a very significant and interesting correspondence to be found between the tendency toward Whiteness in the auras of spiritually evolved humans and their personal inclination toward simplicity of manner and purity of integrity, motives, and purposes. Spiritualization results in simplification and so, with evolvment, the colors which represent the person's consciousness tend toward the simplification of Whiteness. However pastel a color shade may be, in the auras of spiritually evolved humans these lovely and delicate shades of pastel color have great vibratory potency or "impinging power."

Such phases as "drop by drop (the gentle unobtrusive action of water) wears away the stone" and "a soft answer turneth away wrath" and "forgive your enemies" are correspondences of power between the en-whitened pastel colors of the spiritualized aura and the en-spiritual-ized consciousness of a highly evolved human. Also the presence of pastel potency in the aura reveals the degree of integration of the person's consciousness toward all planes of his functioning—the various aspects of his being and consciousness are, in degree, unified and harmonized, one with the other.

All of these observations regarding Black, White, and Colors have direct and practical spiritual application to the study of horoscopes. When we are ready to *stop* our use of misconceptions we will find that:

The point, which should be indicated by a small round dot, at the center of the horoscope is a symbol—and the only valid one we have—of chaos, life undifferentiated, out of which all manifestation is made. That central point, applying to the horoscope of the individual human, is the Idea (Humanity) conceived by the Divine Mind of our Logos. It is from that Idea that we, as an earthian archetype, were projected into individualized experience. A circle circumscribing that central dot symbolizes our Logos as an individualized creative Consciousness and Its manifestivity as the Sun—the central body, or nucleus, of our solar system. Since man is Spirit this composite symbol of dot and circle pictures his Spiritual Essence, his Seed-atom and his Potential for perfecting all of his bodies. Then, from that central symbol the left horizontal line is emanated to form the Ascendant-line of the individual human's horoscope. If it were graphically possible and practical we would place the symbols of Sun (as ruler of Leo), Moon, and planets as well as those of the lunar nodes and Part of Fortune at the appropriate points on the circumference of the completed wheel. The circumference is, of course, the complete emanation of the Ascendant-radius. The picturing of the aspects made by the

planetary points would be shown by straight lines from the central circle to the points on the radius which give the astronomical positions for that time and place. The angle made by any two of these lines indicates by numerical degree the aspect created by the two planetary points in relationship to each other. Every aspect in a horoscope—as a thing in itself—has polarity in the two bodies which are so related to each other and polarity—however or wherever—is the ignition of consciousness. The person, from his center of consciousness as a human being, has evolved certain inter-relationships between the factors of his human consciousness. These are aspects—call them, or think of them as viewpoints—he looks out from the center of his chart (this central awareness) into the conditions of his chart, into the conditions of his environments, his relationships, his activities, his weaknesses and deficiencies, his aspirations, his ideals, and his relative fulfillments. Every one of these points on the circumference of the wheel has correspondence to a color which may appear in his aura and every aspect between the pairs of planets in his chart-pattern will correspond basically to a quality of his auric color, or colors. The whiteness of a human horoscope is represented not by the contents of the wheel (because the wheel contents refer to him, or describe him, as a personality evolving the consciousness of truth), but by the whiteness in the central circle of the wheel—the central Sun-symbol. If the factors of the chart were to be indicated in color shades, this central circle would be kept white—because it is the omnipotent, omniscient, and omnipresent Spirit. Black is indicated in the human horoscope only by the central dot, nowhere else—and as such it symbolizes the infinitude, the measureless and incomprehensible subjectivity of life itself, from which all creative Logoi and their manifestations are derived. Nowhere in a horoscope is "badness" (or black in the sense of absolute evil) indicated. The viewpoints we call square and opposition aspects are patterns indicative of tension,

[Continued on page 48]

LOVE AND THE LAW

OF



David L. Duffy

A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I go to examine them. I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and still there is room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.' ' (Luke 14: 16-24)

This is a fitting parable for aspirants of the Rosicrucian Teachings. We who are struggling are the poor and maimed and blind and lame who are seeking to overcome our own difficulties and in our journey meet friends of like mind. In our aspirations to create a beacon light of true spiritual fellowship, we find that we first must heal ourselves. In the hodgepodge of unprepossessing exteriors, the Elder Brothers know

that there is a divine essence hidden within and only those who are seeking it will find it.

Keeping this in mind let us examine an astrological portrait of man and find clues to overcoming our own weaknesses.

As the planets revolve around the Sun as globes of transmitted and reflected light, so man has these same forces working within himself. The sun within man is his Human Spirit, the spark of light in his individuality. The Human Spirit shines upon the Desire Body (Moon). The Desire Body has hardened the physical body to the vibration that gives man a vehicle suitable for the material world and yet makes death inevitable.

Man receives from sunlight the etheric energy which gives life to his vital body. Man receives the impulse of Venus love to nourish his vital body and make it grow. This same love is the force which brings men and women together to cooperate, procreate, and heal. Alas, man shuts himself off from the light within and distorts the love of spiritual fellowship. Within man a battle is being waged. Four forces are paired off in the battle ground between the Human Spirit and Desire Body. One force is the fire of passion, the energy of individual self-assertion. This martial force which impinges on man's desire nature and subverts love to selfish possession is counterbalanced by the force of reason and objectivity. The mercurial capacity to seek the truth and choose right from wrong has yet to reach its full potential in

man.

To give man guidance and lead him to the realization of God are two more forces poised to remind man that evil is good in the making. One is the Saturnian Law of Cause and Effect that obstructs, limits, and brings to consciousness the sorrow of sin and remorse. The other is the Jupiterian urge to improve, expand and overcome evil.

Deep within man are two more spiritual forces awaiting the day when man will be

more responsive to their promptings. One in the Uranian light of the Life Spirit which will one day replace personal love with altruism. The other is the Neptunian ray of the Divine Spirit which will help man again see God face to face.

As we live day by day let us accept and respect the Law of Cause and Effect as our teacher. Let us discover the quiet, gentle power of love. In doing so, we will prepare our own banquet to share with humanity.

EARNING THE RIGHT

It is dangerous to force what has not been earned. This admonition is true in a practical, physical sense, and it is even more true in a spiritual sense.

In the material world, it seems obvious enough. A child promoted to a school grade before assimilating the subject-matter of the previous grade will find it difficult at best, and this experience may influence his learning capacity detrimentally for years to come. An employee promoted to a job for which he is not qualified by previous experience or training is in an equally disadvantageous position and may, through incompetence, forfeit future job or learning opportunities.

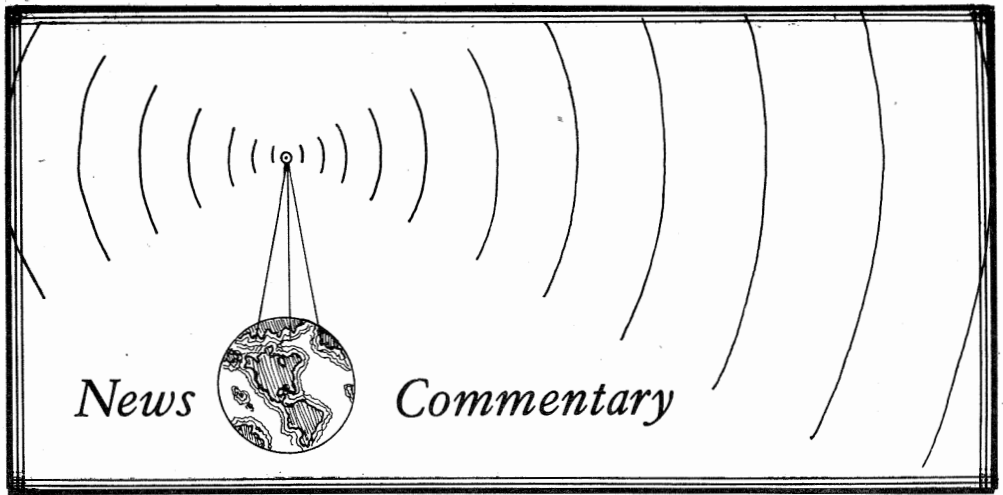
Those who, by theft, blackmail, chicanery, or force possess themselves of things, services, or promises from other people, are flaunting the Law of Consequence and sooner or later will reap just rewards.

Even gifts, freely and lovingly given, can prove dangerous to recipients who have not, through foresight, experience, or in some other way, developed (earned) the discrimination and sense required to utilize them properly.

In the spiritual world, the consequences

of prematurely receiving esoteric knowledge or advanced powers can be far more severe and protracted. Those who attempt to gain, intellectually or artificially (as with drugs), knowledge and power which they have not yet earned by living a harmless and selflessly active life, may indeed temporarily be "blessed" with such powers. If they are unearned, however — if the person concerned has not yet developed himself to the point where he knows how to use the powers selflessly and wisely — he more than likely eventually will find himself in deep trouble. Even unintentional misuse of spiritual power offers grave consequences to the miscreant, while deliberate misuse is the most flagrant violation of natural Law and will be dealt with accordingly.

Therefore, we all would be wise to concern ourselves primarily, not with acquiring more impressive spiritual abilities and esoteric knowledge, but with living the best possible lives by utilizing the knowledge and abilities we already have. If we do this, all other enlightenment and competence will come to us at the right moments in our development, when we truly will have earned the right to use them.



Wellness Movement

Fourteen patients and a doctor sat in the circle.

They sat easily and talked and laughed and exchanged ideas about how to keep well.

Keeping well. They repeated this almost magic phrase several times. They talked of attitudes, exercise, relaxation and the right food. Of taking control of your life, taking responsibility for your own health, feeling less tense. Feeling well.

This was the Wellness Group, which meets one night a week at the Kaiser-Georgetown Health Plan's Reston, Va., center, 30 miles from the heart of Washington.

A new and growing wellness movement is challenging medicine.

The movement goes by several names — "wellness," "holistic medicine," "wholistic medicine" — but all speak of considering and caring for the whole person, not just treating Disease A with Pill X.

All embrace or overlap several other growing movements in and outside traditional medicine: self-care (learning to be your own doctor sometimes), patient education, prevention, fitness and exercise.

All are part of what could be called a new life-style medicine, which teaches us that what we do and eat, smoke, drink have more to do with our health than all the

things doctors can do. All these forces seek to go beyond today's jogging and exercise to offer a whole way of life, one that includes exercise but also declares a large degree of independence from doctors, disease and helpless depression.

The movement, like hot tubs and group sex, has found its fastest — and some of its strangest — growth in California.

But today, Dr. James Gordon, a Washington psychiatrist who headed a study of "alternate" services for President Carter's Commission on Mental Health, reports: "Holistic medicine and wellness centers are happening all over the country. About 100 places" in almost every state and the District of Columbia "are practicing all or part of these new ideas."

Holistic medicine and wellness, proponents say in lofty words, treat patients "humanistically" as "mental and emotional beings," and seek "optimal attunement of body, mind, emotions and spirit" in "a health-oriented ecology and life style. One observer sensibly sums this up as "concern for the whole person, not just the part that hurts."

The new movements often use alternative treatments ranging from meditation to acupuncture to *ayurvedism* (India's herbal medicine). The doctors and others who do

and teach these things range from the skilled and responsible to kooks, quacks and money chasers.

But all these trends represent a revolt against the prevalent medical model, the usual "disease model" of treatment: I get sick, I go to the doctor, he gives me a cure.

Wellness, advocates say, is far more than an absence of illness. It is a sense of health and control even in the face of illness and adversity.

Dr. Elliot Dacher (pronounced "Dosh-er") is medical director of the Kaiser-Georgetown Reston center. He is 36, well-trained and well-certified, and he fully uses orthodox medicine.

"But as a doctor," he said, "I was doing a lot of things to a lot of patients, but they kept coming back. I slowly became convinced I wasn't doing them any favor. I was just making them dependent on drugs and on me, rather than helping them really get better.

"So I began to explore their lives with them. And my own life. And my family's. What were we doing to keep well? To relax? To eat right?"

He began telling his patients: "I can't get you well. Everything it takes to get well is already inside each person. It's all there for free, and it can't be purchased. It can only be found in ourselves."

He also began to explain: "You can be well if you're ill. All of us have known people who had serious illnesses, but maximized their potential. Within whatever limits they had, they went on.

"There are also people who are not ill at all who are not very well. You can see it on people's faces at a bus stop."

"The most important factor pushing us in new directions," says Gordon, "may be the incredible cost of health care today. And the consumer movement, the civil rights movement, the women's movement, the old people — Gray Power.

"And the fact that so many people are dissatisfied with the present approach."

The new movement was probably born out of the alternative health services of the 1960s, the free clinics, drop-in centers and crisis centers that gave care, shelter and

counseling to the disaffected young of that decade.

These young found conventional services "threatening, damaging or unresponsive," Gordon said, and they found common ground with many activist health workers who also "believed that, given time, space and encouragement, ordinary people could help themselves."

Also, many health professionals and their patients "were becoming dissatisfied with the 'best care,' " especially that given people who complain of feeling poorly, yet have no physical pathology. A social innovator named Sidney Garfield sympathetically named them "the worried well." Many doctors use the term derisively.

By the early 1970s, however, many health workers were moving beyond the often inadequate free clinics to create the physically and emotionally oriented services that would become holistic centers.

"There was, and is, no single model," Gordon reported. A Lutheran minister, Granger Westberg, started a Wholistic Health Center in a Springfield, Ohio, church basement. It has led to a network of clinics in the East and Midwest, combining traditional medicine with mental and spiritual counseling.

The Wholistic Health and Nutrition Institute in Mill Valley, Calif., tries to substitute stress reduction, often via biofeedback, relaxation and exercise, for reliance on drugs.

At the Pain and Health Rehabilitation Center in LaCrosse, Wis., Dr. Norman Shealy, a neurosurgeon who largely abandoned drugs and surgery, tries to substitute diet, fitness, biofeedback, electrical pain relief and other techniques.

The Helping Hand Clinic of St. Paul, Minn., teaches its patients self-care. The Swedish Wellness Center of Englewood, Colo., was founded by two hospitals whose boards were considering expansion. Instead, they founded this joint clinic to try to keep patients out of the hospital.

Most of these centers meld orthodox medicine with biofeedback, family therapy, stress control, meditation, nutritional thera-

py and, in Gordon's phrase, "other healing traditions."

"I'd say holistic medicine at its best includes everything useful conventional medicine offers, plus other things," Gordon summed up. "If somebody gets hit by a truck, you're not going to tell him to sit there and meditate."

"I still work with my patients one to one," said Dacher in Reston, Va. "Two years ago we also started our wellness group."

"We started with learning sessions in three areas: stress and how to relieve it; nutrition, and body fitness. Later, the group sort of took itself over."

It was 7:30 p.m., on a Tuesday. Dacher wore his usual garb, unpressed pants and an open sport shirt.

The wellness group trickled in. Eight women, six men, suburbanites, fresh or un-fresh from their jobs and their car pools. Worn jeans, open shirts, only a few smart outfits or crisp button-downs. These were the citizens of Tense City, trying to make sense of their health and their lives, rather than succumbing to neuroses and coronaries.

A slim, wiry woman, 35ish, in jeans and a checked shirt, opened the weekly forum. Her youngest child "has been waking me up again. He woke up 10 times the other night. I was a zombie.

"I really needed to relax, so I tried the self-hypnosis. I counted backwards to 10, and I was just saying, 'This isn't working.' That's the last I remember. For 20 minutes, because I'd set the alarm. Then I got up and went to work.

"It was really very relaxing. I've also used the meditation." In addition to teaching self-hypnosis — in reality, deep relaxation — Dacher urges his patients to meditate in a simple way (there is no religious element involved) for 20 minutes twice daily. "I've been meditating at least once a day," this woman said.

A government official with thick glasses told of doing his meditation "to calm down — just closing my eyes seems to help."

The four, far-from-mysterious components in such meditation, said Dr. Herbert Benson of Harvard, are sitting quietly,

closing one's eyes, repeating a simple word of phrase and closing out other thoughts.

A cheerful, somewhat stout woman in a flowery shirt told how "our diet has completely changed." Dacher and the group put great store in abandoning junk and factory food and too many sweets, in favor of fresh, unprocessed fruits, vegetables, nuts, seeds, yogurt, whole-grain bread and chemical-free poultry and meats.

The woman also spoke of the group's "caring and sharing." This night's 14 men and women — some nights there are 20 — are obviously a kind of surrogate family for those American wanderers.

The best physicians have always been holistic practitioners, considering and treating the whole of their patients' lives.

A Mayo Clinic doctor wrote 40 years ago: "Four out of five times I'd find out what was wrong sooner if I started by examining the patient's home life, his job and his bank account instead of his heart, his digestive system and his kidneys."

Today many physicians — as many testify — no longer take the time to pay attention to their patients' whole lives. Their complex scientific training, Gordon said, has "de-emphasized the importance of things we knew 100 years ago, like the physician sometimes touching the patient."

Dr. William R. Barclay, editor of the *Journal of the American Medical Assn.*, has written that "medical care is first of all caring, and this component of medicine seems to be missing from much of what we do today."

Many doctors are consciously adding some of the "new" yet old methods in simple but practical ways.

Dr. Michael Newman, a young Washington specialist in internal medicine, said many "caring doctors" are doing a far better job than innovators who ignore tradition to try unproved fads.

In a pamphlet of their own writing, he and his associate, Dr. Devra Marcos, tell their patients, "Your health is our concern but your responsibility. . . . Our job is to help you be aware of how your life style affects your health." And: "Not every symptom requires medication."

"We find patients are just as happy if you really give them information," Newman said. "They don't really say, 'Dr. So-and-So would give me a pill.'"

Dr. Samuel Bessman of the University of Southern California is a more severe critic of the new movements. He attacks the moneymaking "high priests" of new, unscientific "cults" who discourage patients from seeing doctors when sick.

All the new movements, all experts agreed, badly need study to separate the useful among them from the merely silly or commercial. Prevention, now an official new policy of federal health agencies, needs to be developed and tested not out of sentiment but as rigorously as vaccination. . . .

Still, Gordon said: "We're overdue for some change."

As the months go by, some drop out of the Reston Medical Center's Wellness Group and some enter.

A man of 60 was about to have surgery. Dacher suggested that he begin trying another new technique: "visualization" or "suggestive imagery," that is, intensely imagining desired bodily responses or mental attitudes or even interpersonal situations.

"You can do a lot about your own recovery," Dacher said. "By resting beforehand. By eating right. And by visualizing the recovery you want."

Another man said, "I'm taking fewer pills for my blood pressure, and I'm still on my low-fat diet. I'm under 200 pounds — I haven't been there in years. But the really great thing, what I've gotten out of this, is awareness — of food, of my feelings, of myself. I feel more in control."

When other patients told of being "better able to cope," Dacher told the group:

"Clearly, all of you are feeling better in one way or another. Some of you have forgotten your abdominal complaints. Some have fewer pains. And you've taken responsibility for who and what you are.

"It's a long process. It'll go on for a lifetime. But these are incredible changes in two or three or six months. Doctors don't usually see that in their practices."

The wellness movement may have been born in part out of the self-fascination of the

"me" generation. But, given true expertise and a reasonable use of traditional medicine, it can become a more mature road to health.

— by Victor Cohn,

Los Angeles Times, Dec. 7, 1980

We are pleased that the holistic health movement appears to be picking up momentum. To the information in this article, however, we would add an admonition from Max Heindel about the spiritual foundation without which *total* health and well-being cannot be achieved:

"Again, we may say that disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health. Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's laws which govern the universe, and thus attain permanent health in future lives as well as now." (*Teachings of an Initiate*, pp. 131-2)



WESTERN WISDOM BIBLE

[Continued from page 31]

referred to is the Christos, who anoints with love those to whom He comes. This anointing or Christing with the emanations of the Cosmic Christ was what Christ Jesus came to Earth to demonstrate to all men, and Paul became one of the first fruits.

In the illumination of his own powers, gained through first-hand knowledge of spiritual truths, Paul ends his triumphant love song of the spirit with these words: "And now abideth faith, hope, and love" (the three chief attributes of the Initiate, symbolized in the Gospels' formula of attainment by the life and works of the three foremost Disciples, Peter, James and John) "but the greatest of these is love" (John).

Invisible Helpers



Elsa Glover

Invisible Helpers are people who, while their dense body is asleep, leave the dense body and work in their finer vehicles to help people who are sick and suffering. The Invisible Helpers may counsel people concerning the causes of their problems and what they need to do to resolve them, or they may help break up crystallizations and remove impurities from the desire body, etheric body and dense body of one who is sick. They may help balance the flow of the etheric currents in the vital body, and help make modifications or repairs in the structure of the dense body when such are needed.

In order to become and work efficiently as an Invisible Helper there are a number of things that must be done:

1. We must develop a compassion for those who suffer, and dedicate ourselves to a life of service. We must serve humanity during waking hours to the best of our ability, if we intend also to serve during our sleeping hours.

2. In order to counsel as an Invisible Helper, one must gain an understanding of the Laws of Cause and Effect, and the Path of Evolution. If one is to work in healing the desire, etheric and dense bodies, some understanding of the nature, structure and operation of each of these bodies is necessary.

3. We need to maintain control of the desire body during the day time so that it

does not cause unnecessary waste of the vital force and unnecessary wear on the dense body, so that at night the restorative process can be accomplished quickly, and the major portion of the night can be used for work as an Invisible Helper. In particular, our aim should be to maintain equipoise under all circumstances, avoid indulgence of the passion for sexual pleasure, avoid over-eating, eat pure, nourishing foods which are easily digested and processed by the body, and obey all other rules of health in so far as is possible. One should also faithfully perform the exercise of retrospection each evening before going to sleep because this aids in the process of restoration of harmony in the bodies and leaves more time for work outside of the bodies.

4. The ability to maintain control of the desire body is necessary to work safely in the inner worlds. While in the dense body, loss of control of the desire body (in a fit of temper) can wreck the dense body within a few minutes. If this same energy were released in the inner worlds and were directed against others, it could instantly kill an army.

5. Unconscious Invisible Helpers are those who take only their desire body and mind when they leave the dense body asleep on the bed and go out to work. (They are unable to remember what they have done when they return to their dense bodies.)

They need to be directed in their work as Invisible Helpers (similar to the way in which a child needs direction if he or she is to perform useful work). To obtain the direction of the Elder Brothers, one may become a probationer in the Rosicrucian Fellowship. When the "obligation" is signed the ether from the signatory's body enters the paper in the ink, and the Elder Brothers use this ether as their means of contact with the probationer. Through this they draw the probationers together and organize them into groups to direct their work. Each time the daily report is marked in ink this bond is reinforced.

6. To become a Conscious Invisible Helper we need to develop the two higher ethers in our vital body to the point where these can be taken along with the desire body and mind when we leave the dense body. Conscious Invisible Helpers are able to work consciously in the inner planes and to retain memory of this work when they return to their dense bodies.

7. Invisible Helpers should avoid wasting the creative force in sense gratification because this force is needed for healing others.

The above list of the qualities and skills needed to become and serve as Invisible Helpers may appear quite formidable, but we may be able to start helping in small ways before all the qualities and skills are perfected. The Elder Brothers give some on-the-job training to those who are working as Invisible Helpers, so that further qualities and skills will gradually be developed by those who serve.

When a person is sick or suffering, what must be done in order to obtain help from the Invisible Helpers? If it is spiritual counseling that is needed, an earnest prayer for help is sufficient. Before the Invisible Helpers can do work on one's bodies, however, the following conditions must be met.

1. The person in need must write an application for assistance with pen and fluid ink and mail it to the Headquarters of the

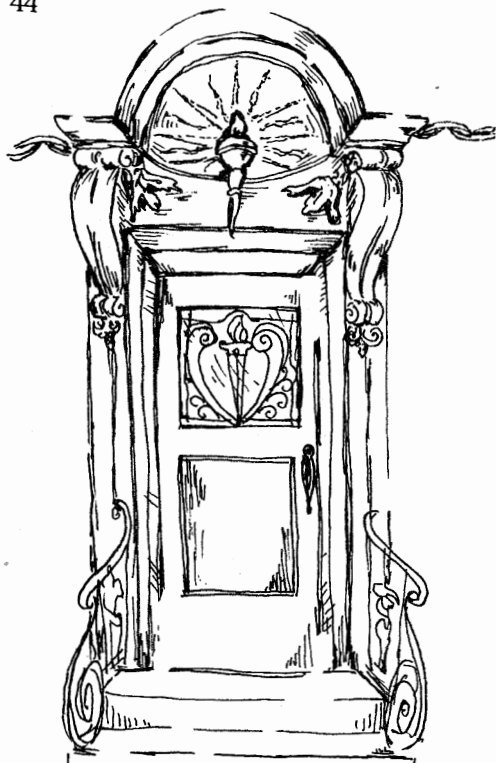
Rosicrucian Fellowship. The ink carries into the paper some ether from the etheric body of the applicant, which can be used by the Invisible Helpers as an "open sesame" for entrance into the applicant's bodies. For continued help, one must write an additional few words once a week and mail them to the Headquarters. (An exception to this rule occurs in the case of children, for whom the parents may write the application until the child reaches the age of puberty.)

2. One must have come to a sincere and heartfelt recognition of the cause of disease, and must have discontinued breaking those Cosmic Laws whose infraction brought on the disease. (If the cause of the disease is not yet apparent, the Invisible Helpers can give counseling to help lead one to this point.)

Some healing work can better be done at the physical level than by the Invisible Helpers. Since many people have difficulty remembering what they are told when they are outside of their sleeping bodies, when possible, it may be more efficient for counseling concerning the causes of disease to take place when the counselor and patient are in their physical bodies. Also, some work can be done on the dense or vital bodies more quickly and effectively by doctors than by Invisible Helpers (such as, for example, the setting of a broken leg). In such cases, doctors should be engaged to do the work.

It is possible for people, while in their dense bodies, by prayer to act as channels to bring healing power from the Father into manifestation. This healing power can then be used by the Invisible Helpers in their healing work.

May we all work in whatever ways we can to promote the healing of the sick in order to fulfill the command of the Christ, *Preach the gospel and heal the sick*. When people are healed, their bodies become more responsive instruments for their Spirits to use for the expression of Cosmic Wisdom and Love, and thus the day when Christ's Kingdom will be established on Earth is brought closer.



THE HEALING TEMPLE

Max Heindel has given us the Temple Service and Healing Service of the Rosicrucian Fellowship for our use as tools for spiritual growth and service to mankind. The words of these services are powerful because they focus our attention upon the essence of love and healing. In reading or listening to the services we have the opportunity to attune ourselves to the Christ vibration of the interplanetary world of the Life Spirit. When as men and women we come together and dedicate our thoughts, emotions and physical energies to the spiritual archetype contained in the services, we have the opportunity to build a spiritual temple, an edifice built on the inner planes, to receive and liberate healing force brought down from the Father.

On Christmas Eve, 1920, the Healing Temple on Mount Ecclesia in Oceanside, California, was dedicated as the physical instrument to be a channel for the liberation of healing force. Over the years since 1920 a

small group of men and women at Mount Ecclesia have maintained the Healing Temple as a vibrant receptacle of thoughts of love and prayer sent by people from all over the world.

The time has come to expand the Rosicrucian Fellowship's healing work. To accomplish this, several conditions will be necessary to fulfill:

(1) There should be an increase in the number of men and women striving to become obedient to their Higher Selves and live lives of service.

(2) An alliance should be made between Fellowship members and physicians and other health professionals in communities throughout the world.

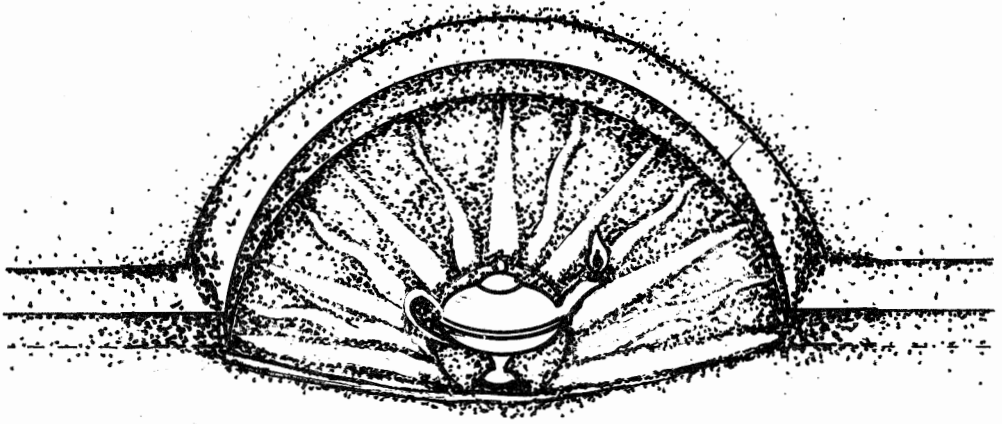
(3) The Rosicrucian Teachings should be made available to patients in understandable, practical terms.

(4) As the number of members who generate healing force grows and the Fellowship's capacity for directly helping patients is expanded, the staff at Mount Ecclesia should be proportionately increased.

When the Fellowship began Max Heindel asked members to send their prayers. Now is the time to send prayers in order to strengthen Mount Ecclesia's archetype as a spiritual center for healing. Visualize men and women all over the world radiating thoughts of love and healing to the Temple at Mount Ecclesia. In your mind's eye, build an image of spiritual energy being radiated to those suffering physically and mentally to help them overcome their illnesses. Concentrate on the Rose Cross as the symbol of love and service.

As we contemplate these thought forms, let us rekindle our efforts to do something definite to attain our object. Let us strive to know that we may do what lifts, enobles, is right, and true. With love to all and hate to none let's shun no duty that should be done.

May the Roses Bloom Upon Your Cross.



HEALING OF THE MEMORIES

Often we find that it is necessary for a healing of the memories to take place before physical healing may be experienced.

Many times conditions of illness begin with some real or fancied hurt or wrong which comes to us through another. Actually, though, the only power anyone or anything has over us is that which we allow it to have. Our blame of another is useless.

There is an old saying, "We may not be able to prevent the birds from flying over our heads, but we don't have to allow them to build nests in our hair." When we have allowed the words or actions of another to disturb us to the point of dwelling on them and inwardly fuming about them, we have allowed the "nest-building" to begin. When we hold such things in memory, feeling anew the hurt, the "nest" is strongly constructed, and soon the fledgling birds are hatched—and we find illness appearing in the body.

Sometimes the hurt seems grievous and we find it difficult to forget and forgive. When we realize that it can be literally a matter of life or death for us, however, we see the importance of clearing out the old debris and beginning anew.

If we truly wish to rid ourselves of these life-sapping memories, we have the help of all the Forces of Good. With firm resolve and

sincere purpose we pray that the Light and Love of Christ will fill us, and we give thanks for this opportunity to grow and develop right thinking.

We know how very powerful our thoughts are, and desire most fervently to learn to direct them into channels of righteousness. So, with our Saviour's help, we strive to clear all the old "nests" from our hair, washing it clean in the flowing stream of Love. Beginning anew, we replace old memories with new thoughts of blessing, and love, and compassion, giving thanks for another lesson learned.

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

December 6-12-19-26

CHILDREN'S DEPARTMENT

CHARLIE FACES THE WORLD

Dagmar Frabme

PART ONE

Charlie stopped pecking and listened. The world outside his shell didn't sound very happy this morning. A little while ago he had heard unpleasant voices—not at all like the soothing, clucking sounds his mother and Aunt Henrietta made as they sat on their eggs—and Mother said that Mr. Hawk and Mr. Rooster were fighting again. Charlie didn't know what "fighting" meant, but he knew he didn't like it.

Now there was another noise, very loud, that made Charlie jump. Bang—bang—bang! it went, many times, and Charlie found himself shaking because it had hurt his ears and scared him.

"I wish they'd fix that truck so it wouldn't backfire," Mother said to Aunt Henrietta. "It's frightening the babies."

"Truck?" thought Charlie. "Backfire? I don't know what *they* are, but I don't think I like them, either."

Charlie rested a few minutes, then started pecking again. Two days ago, when he found out that he would have to open up his shell from the inside, he was very excited. Soon he would be able to do the things he had been hearing his mother talk about all these weeks: see the Sun, play with other little chicks, and even be admired by the farmer's children. Aunt Henrietta had once imitated them, saying "Aw, look at the little chickies. Aren't they cute?" Charlie, who felt his mother laughing as she sat on the eggs, had to laugh too. He thought that farmers' children must have very funny voices indeed, and was eager to see them.

Now, however, he wasn't at all sure

about coming out of the shell. He had heard so many noises out there that he didn't like, and thought that if he didn't like the noises, he wouldn't like the things that made them, either.

He pecked half-heartedly for a few minutes, then saw a big crack appear in the shell. At the same time Mother said, excitedly, "Oh, at last. Charlie is coming out of his shell!"

Charlie took a deep breath, pecked one more time, and the shell split open. He blinked in the bright sunlight, and looked around. Mother and Aunt Henrietta were smiling at him, and Mother touched his cheek gently with her wing.

"Hello, honey," she said. "I'm so glad to see you."

"Hi," he said, uncertainly. Gosh, his mother was pretty, he thought. Aunt Henrietta was, too. The Sun felt warm and good as he stepped out of the shell.

"You must be hungry, Charlie," said Mother. "Come, I'll show you where the food is."

Charlie took a few wobbly steps as he followed her, but soon his legs grew steady. Corn and seed had been set out for the chickens, and Charlie had no trouble eating just like his mother. Suddenly a terrible growling, grinding, grumping sound scared him so that he swallowed his food the wrong way and had to cough.

"That's just the tractor in the barn," explained Mother. "They will soon drive it away and then it won't bother us."

"It's awful!" complained Charlie.

"I know," said Mother, "but you'll get used to it."

Charlie doubted that, and found that the noise had scared him so much he wasn't hungry any more. He waited for his mother to finish eating and it wasn't till they had gone back to the nest that Charlie got over his fright. He settled down under Mother's wing to take a nap, but was soon disturbed by raucous voices nearby.

"Gimmie that, it's mine!"

"I'm just going to use it for a minute. Don't be so mean!"

"Gimmie that, I said!"

"No! Let go!"

"I'm going to tell Mother!"

"Crybaby! Tattle-tale!"

After the voices faded away, Charlie couldn't go back to sleep and asked, "What was that?"

"The farmer's children," Mother answered. "I'm sorry you heard them that way for the first time. They really can be very nice, but sometimes they do argue terribly."

"I wish they'd argue someplace else," complained Charlie. "I don't like it."

"I know," said Mother, "but you'll get used to it."

Charlie doubted that, and set out to explore the chicken-yard. He got acquainted with many of his neighbors, and had to smile politely and say, "Yes, ma'am," several times when a number of his mother's friends stopped him and said, "So you're Charlie. Your mother has been waiting for you." He ate some more seeds, and felt stronger and bolder all the time.

After seeing all there was to be in the chicken yard, Charlie wanted to go farther. He followed the fence around the yard, looking for a way out, and finally found a hole just big enough to squeeze through. In a few seconds he was outside, feeling very proud of himself. He looked around to see if any other baby chicks had noticed what he had done.

"They sure would envy me if they could see me," he thought.

"MRRRE-A-OOOOUUUUU!"

yowled something behind him, and he wheeled around to see a huge four-legged animal swishing an enormous yellow tail from side to side.

"MRRR-E-A-OOOOUUU! it said again, and Charlie let out a loud "Peep!" of terror, scrambled back under the fence, and raced back to the nest, not stopping until he was completely hidden under his mother's wing.

"It's all right, Charlie," said Mother, lifting her wing and trying to coax him out. "That was just Hibiscus, the cat. If you stay inside the fence, Hibiscus and the other animals won't bother you. That's what the fence is for."

"He wanted to eat me!" wailed Charlie, whose heart was still pounding.

"I don't think so," Mother tried to sound comforting, although she wasn't sure but what Charlie might be right.

"Cats don't like chickens," insisted Charlie.

"I know," said Mother, "but you'll get used to it."

Charlie doubted that, and wanted to say some more, but was so exhausted that he fell sound asleep.

Late that afternoon, Charlie was following his Mother as she visited friends. After being so scared by Hibiscus, he didn't want to let her out of his sight. Suddenly he heard someone singing off in the distance. At least, at first he thought it was singing, but as the sound came closer, he wasn't sure *what* it was. What had seemed to start out as words became "Yah-yah-yah-yah," and there was another noise with it that sounded like music (only because it didn't sound like anything else) but *awful* music.

Without thinking how impolite it was, Charlie interrupted his mother's conversation.

"What's *that*?" he demanded.

"Just a radio, dear. The farm workers sometimes carry radios around with them." Mother had to yell, but even so, Charlie could hardly hear her because the radio by this time was much closer.

"It sounds terrible and is giving me a

headache," Charlie shouted.

"I know," Mother shouted back, "but you'll get used to it."

Charlie doubted that, and walked slowly back to the empty nest. The noise from the radio became softer again as it was carried away, but Charlie could not get the dreadful music out of his ears.

"I don't like this old world," he muttered grumpily to himself. "It's loud, and scary, and dangerous, and I don't want anything to do with it. I wish I were back in my nice, safe shell."

Charlie looked at the two halves of his shell, still lying near the nest. He thought for a little while, and his eyes brightened. "Well, why not?" he asked out loud.

Charlie pulled the two halves close together, and crawled into one of them. He tugged at the other carefully with his beak, and was delighted to see that they fit together almost as though the shell had never been broken.

"Ahhh," he sighed contentedly, settling down in the dark stillness. "That's more like it. It's safe in here, and quiet, and I'm going to stay here for the rest of my life. I'm never going out in that awful world again." He yawned, wiggled around until he was comfortable, and settled down for a good night's sleep.

Next morning, he awakened to hear his mother calling, "Charlie, come on out now. Time for breakfast."

"No," he announced firmly, "I'm going to stay here. It's much nicer in my shell than out in the world."

"All right, Charlie, have it your way," answered Mother. "I'm going to get something to eat. Be back later."

Charlie was surprised that Mother did not argue with him, and thought contentedly, "This is wonderful. No noise, no arguments, no dangerous animals. Nothing to do but relax!"

[To be continued]



THE VIRGIN SPIRITS

[Continued from page 19]

pass. Humanity now has gone beyond the nadir of material existence, and the life-wave gradually will ascend into more tenuous and mobile conditions, making continually more accelerated progress.

The Virgin Spirit is good, true, and noble in every respect. All that is not good is from the lower nature, that illusory reflection of the Ego. The Virgin Spirit always gives wise counsel. If we would follow the impulses of the heart—the first thought—universal brotherhood immediately could be realized.

Evolution of the Virgin Spirits depends upon their soul growth. The majority of humanity is following the long, slow, spiral path of progress, but evolution can be hastened through spiritual Initiation. No one attains to Initiation, however, who has not proved, in thought and deed, that, by living the good life of loving service to others, he is worthy of such attainment. The result of Initiation is to give to the aspiring Spirit an opportunity to develop his higher faculties and powers in a short time and by severe training. Thus, in a relatively short time, he gains the expansion of consciousness that all mankind eventually will possess.

LIGHT

[Continued from page 35]

inharmonious, ignorance, or congestion of whatever kind, but they are still registrations of the soul body of the human. The points which make up each such aspect are divine powers as differentiated by the evolving human consciousness. Out of the Black of Chaos, the White of Creative Consciousness establishes a field of evolution and that evolutionary program is what each horoscope reveals. It is through the purification of the auric colors (regeneration of aspects and viewpoints) that the realization of identity with the White of Divinity is finally made.

(to be continued)

Twenty Lectures

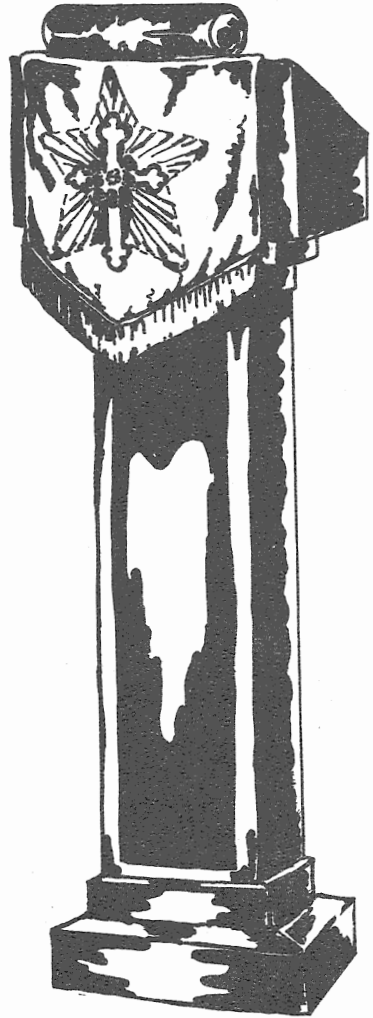
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